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The Indiana Jewish POST & OPINION

Volume 57, Number 11

December 5, 1990 ♦ 18 Kislev 5751

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*Happy
Hanukkah*



A LOVELY SIGHT — This lovely photograph from the calendar of the Jewish National Fund goes awry as it shows nine candles in the menorah when Hanukkah is celebrated for only eight nights. The error arises from the additional candle, the shamshu, which is used to light the candles on each of the eight days of the holiday. Yet the girl is already holding the shamshu as she prepares to light the nine candles. Presumably she lit only eight of them.



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BBW urges respect for all faiths, holidays

By HARRIET HORWITZ
President, B'nai B'rith Women

Dreidels or holly. Menorahs or Christmas trees. These symbols of the holiday season can, in some cases, play havoc with the peace of mind of the interfaith family. At this sensitive time, the broader Jewish community ought to consider how it might ease the concerns of this segment of our community, a segment that is rapidly growing.

A recent survey commissioned by B'nai B'rith Women showed that while an overwhelming majority of older members married Jewish men (94 percent), far fewer members under 40 did likewise (67 percent). These figures underscore the fact that interfaith marriage is a rapidly growing trend, but what we do — how we interpret these numbers and respond will make a difference as to whether this segment of our community feels welcome or isolated from their families and their Jewish tradition. The approaching Chanukah/Christmas holiday season is the perfect time to extend the welcome.

AFTER YEARS OF effort, the Jewish community has sensitized the broader American culture to its concern that no single religious observance should be assumed to be everyone's. We made our point, for example, that creches in municipal settings violated the First Amendment and made us feel excluded. We urged a civic sense of plurality.

Now, it is our turn to ensure that we are being sufficiently sensitive to the concerns and preferences of the interfaith family. Above all, they should not feel excluded from access to their Jewish tradition.

There is reason to be hopeful that this need not be the case. The B'nai B'rith Women study showed that while the overwhelming majority of respondents would like to see their grandchildren raised Jewish, a surprisingly large minority (30-40 percent) is willing to see their grandchildren exposed equally to the Jewish and Christian traditions. It further revealed that respondents showed unwav-

ering certainty that Jewish organizations have a vital role to play in providing educational programming for intermarried families as well as for Jewish parents whose adult children are intermarried.

WE HAVE THE opportunity, particularly at this time of year, to form special bonds with our family members who have intermarried. We can begin by preparing ourselves to take roles in those areas in which we can be especially effective; namely, in increasing the comfort level of the entire family within the Jewish community, exposing our Gentile family members to the traditions of Chanukah and the heritage of Judaism, and increasing the comfort level of children of intermarried families within the Jewish community.

For those of us who wish to see the Jewish heritage nurtured and sustained in our children and grandchildren, we simply need to be ready to pass on what we know and what we care about, remaining fully sensitive to the fact

Continued on page 6



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I HEARD IT ON TUESDAY

Round trip to Africa, China and India

By GISELA WEISZ
TEL.: (317) 255-5019
FAX: (317) 255-1660

WHAT IN THE WORLD:
"It was a once-in-a-lifetime experience," said Betty Lich-



ter of their latest journey, in November. She and husband Seymour flew on the Concorde, traveled on commercial

planes and took the maiden voyage around India on a Royal Viking ship.

They started out with a land trip in Africa from Nairobi, Kenya. On safari, they shot wild animals with their camera. Betty was enchanted by the country, the graceful animals, and the exotic culture, but the most outstanding event of this part of the trip was the visit to Karen-House, the old house where the movie, "Out of Africa" was filmed.

From Africa the Lichters traveled to India. Here two events highlighted their journey. One was a visit to the one-

time home of Mahatma Gandhi. Betty relished being in the holy man's earlier surrounding. She was able to touch books in the great man's voluminous library, letters on the wall he had written to world leaders of his time and the modest loom, on which Ghandi wove white cloth for his simple garb.

The other outstanding encounter of the Lichters was the visit to Coscin, a seaport on the west coast of India, where Jews have lived since 72 C.E. The community that earlier counted 3000 Jews has a functioning synagogue, built in 1350 and refurbished by the Portuguese in the 15th century. There are a thousand ceramic tiles on the floor of the synagogue, each 12 inches square and each depicting a different colorful motif.

The once populous Jewish

community today numbers 27 individuals. The amazing thing is, Betty said, that they do not want donations from the tourists; they support the temple themselves. Betty had occasion to receive proof of this. Walking on the street, they saw a woman with a Mogen David decorating her necklace. Betty thought it would be unlikely that in a large place she should encounter one of the 27 Jews, but addressed the woman anyway. Yes, she was a native Jew and she was most kind. She immediately offered assistance to Betty and in one of the local shops, talked to the shopkeeper in the native language to help Betty to buy a souvenir. Another surprise was that during the conversation the woman mentioned that her son is interning at Sinai Hospi-

Continued on page 55

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Page IN 4 December 5, 1990



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BOUQUET OF THE WEEK

Memo to Marer Flower Shop,
Send this week's bouquet to:

Laurel and Roger Grass

Laurel and Roger Grass get this week's bouquet because they have devoted themselves to enriching the community despite being relative newcomers.

The Grasses moved here from Harrisburg, Pa., in August 1989 as owners of the Reliable Drug Stores chain, formerly Peoples.

They recently donated \$1 million to the Hebrew Academy so it can start a high school. They have said they want their sons to have the kind of Jewish education the

Academy combines with a good secular education. The boys are Alexander, 5; Arthur, 2, and Samuel, 1. Alexander already attends the Academy.

The Grasses have announced an intention to offer first-year free tuition to all students desiring to attend the ninth grade in 1991-92.

The couple followed up their generous gift also by opening their home Monday evening for the "kick-off" dinner of the Academy's Hanukkah Campaign.

Spotlight on gangs in Center program

Local street gangs will be the subject of a program at the Center from 7 to 9 p.m. Wednesday, Dec. 12.

Shirley Purvitis, a 24-year veteran of the Indianapolis Police Department will be guest speaker for the evening.

Purvitis has specialized knowledge of gangs and gang activity in the city and its schools. A former Chicago gang member, Tony Williams, will share his thoughts about gang life and its violence in the

Continued on page 54

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Outreach Weekend targets dilemma

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What seemed to have been settled isn't anymore?

You're not alone. Intermarried couples say the Christmas-Hanukkah period is one of the toughest for them.

With the "December Dilemma" in mind, Indianapolis Hebrew Congregation has scheduled an "Outreach Weekend" at the temple Dec. 7-8, with a visiting expert,

Marsha Luhrs of St. Louis.

Luhrs is Outreach Coordinator for the Midwest Council of the Union of American Hebrew Congregations. She assists Reform synagogues throughout the Midwest in developing programs for interfaith families, Jews-By-Choice and people interested in learning more about Judaism. She and her husband helped build the first group for intermarried couples in their congregation, Temple Shaare Emeth in St. Louis.

Luhrs will speak twice: at the 5:45 p.m. Friday services

on "Mixed Blessings; the Impact of Interfaith on Our Families and Congregations;" and Saturday at noon on "To Tree or Not to Tree: Christmas/Hanukkah issues for Interfaith Couples."

The Friday event includes a shabbat dinner at 6:45 at \$6 per person, with families bringing either a salad or a dessert. There will be an after-dinner discussion of the sermon.

Saturday's event includes a lunch at \$5 per person.

RSVP through Rabbi Larry Milder at IHC.

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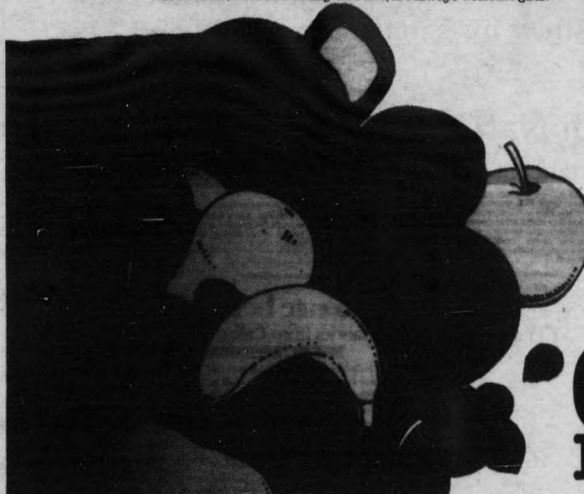
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Essay contest to focus on ethics

NEW YORK — Carol Rittner, director of The Elie Wiesel Foundation for Humanity, has announced the 1991 Elie Wiesel Prize in Ethics essay contest.

Open to full-time undergraduate senior students enrolled in accredited American colleges and universities, the contest offers first, second, and third prizes of \$5,000, \$3,000 and \$2,000. 1991 contest themes are "Creating an Ethical Society: Concepts of the Common Good," and "The Meaning of Ethics Today." Entries must be submitted on behalf of entrants by a college or university. Deadline for submission is Dec. 28.

Made possible by a major grant to the Wiesel Foundation from E. Billie Ivy of New York City, with additional funding provided by The Thaler Family Foundation of Chicago, the contest chal-

lenges students to grapple with ethical questions and issues facing them in a complex and ever-changing world.

Last year's first prize winner was Amy Rosenzweig, Northwestern University, for her essay, "Choices and Challenges: Issues of Conscience in Jewish Literature."

BBW

Continued from page 2
that children in interfaith families inherit a dual heritage, and that each deserves respect.

WE ARE STANDING at the beginning of a new era of Jewish family life. As the demographics change, we must be willing to change, dropping old prejudices and adapting to new circumstances. This does not mean that our passion for the perpetuation of the Jewish tradition has wavered one iota. Perhaps the survey finding that most clearly reflects this is one that shows that an overwhelming majority of respondents would like to see their grandchildren raised exclusively in the Jewish tradition — even when the mother of the child is not Jewish.

Entry forms and further information about the 1991 Elie Wiesel Prize in Ethics essay contest can be obtained by writing to: The Elie Wiesel Prize in Ethics, The Elie Wiesel Foundation for Humanity, 666 Fifth Avenue, 11th Floor, New York, NY 10103.

This season more than others points to the fact that opening the doors to religious heritage is far different than imposing a set of values, attitudes and symbols. The needs of the interfaith family, the family that grapples with complex issues throughout the year, never faces the differences more squarely than during the holiday season.

With patience, some compromise, and the recognition that tolerance is the only antidote to the sensitivities of this time of year, the holiday season offers us a chance to reach out to interfaith families. For the Jewish community as a whole, it is the perfect time to reassess how we respond to the special needs of families with a dual religious heritage.



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FLASH! Chuckles. He was fired as an efficiency expert at the fire department, because he put unbreakable glass in the fire alarm



boxes.....AND.....I must say this about the superintendent of my building. The man stops in regularly to see if everything is alright. Hasn't missed a Xmas.....AND.....Confucius say: "Give a politician a free hand and he'll put it in your pocketbook.....AND.....Hear about the warden who was burned up because his daughter married one of the convicts? What made it worse, they eloped.....AND.....Know what the Pentagon is? That's the big building in Washington, D.C. that has five sides — on every issue.

FLASH! Congrats to Anne Leslie Newman (Pauline/Norman) who walked down the aisle with her groom John Smeltzer (M/M Ronald of

Kokomo). The wedding took place on Saturday, Nov. 10 at IHC. John practices law in Noblesville and Anne is a freelance graphic designer. The happy couple spent their honeymoon visiting Phoenix and travelling the wonderful area of San Francisco and wine country, while doing a bit of golf-playing, as they are avid golfers. They are making their home in Indy. Good luck to the newlyweds.

FLASH! Rabbi Laurence (Larry) Milder was installed last Friday evening as the assistant rabbi of IHC. His lifetime teacher and friend, Rabbi Stiffman of St. Louis, had the honor of installing his student, Rabbi Milder. Coming in from St. Louis were Dr. Benjamin/Jeanne Milder, parents of Rabbi Larry. Mazel Tov, Rabbi Milder.

FLASH! A tee hee. (Mother) "Kate, I'm wondering about that young man that comes to see you every evening. What are his intentions?" (Kate) "I don't know mother, he keeps me in the dark." And another tee hee. The prisoner said to the judge, "I admit the officer saw me with the big picture in my hands, but he had no right to bust me over the head with the

picture. So you see, Judge, I was framed."

FLASH! Congrats to my co-columnist, Gisela Weisz, who wrote a heart-warming article for the Indianapolis Star, which appeared in the Saturday, Nov. 24 issue. Gisela wrote of her husband Zoli's mother Golda-mama (as she was endearingly called) and how she and Zoli traveled to America and finally to Indy.

FLASH! Hitting the pins. Last week at the B'nai B'rith Bowling League, Judge Stanley Miller made the almost impossible 5-7 split. A great shot, Stan. Also, next Sunday, Dec. 9, will be the roll-

off for the winner of the first-half of this year for the B'nai B'rith Bowling League. Starts at 8:30 a.m. Sunday, and it could be very close and veddy interesting.....FLASH! Entertaining at the last meeting of the NFL (not for ladies) was charming Leslie Kepes, singing wonderful Jewish songs and accompanying herself on the guitar. The members joined her and enjoyed the toe-tapping music. Leslie is in the cultural arts department at the JCC.

FLASH! Daffynitions. (Scrabble)-When Scrabble was invented, people sat down for a spell. (Clothes hampers)-became popular for

people who wanted to throw in the towel. (Underrate)-Seven. (Oyster)-a fish built like a nut. (Lawyer)-is a person that will read a 10,000-word document, and call it a brief. (Popular Mechanics)-are the guys whose bills match the estimates. (Statesman)-An ex-politician who has mastered the art of holding his tongue. (Beatnik)-Santa Claus the day after Xmas.

FLASH! Norm's philosophy of the week. Children would get less dirt in their ears, if their parents wouldn't gossip in front of them.

FLASH! Congrats to Bernie Levinsky, who has completed

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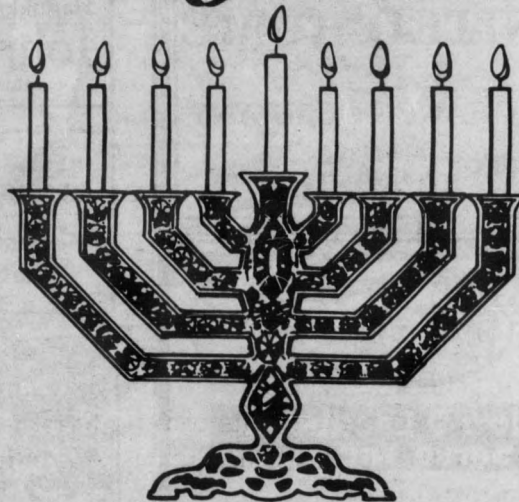
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Happy Chanukah



Chanukah — the Festival of Lights. A celebration of that time many centuries ago when the lights of the temple burned for eight days, when there was only oil enough for one day. It is a time to feast and give gifts. It is a time to wish all a most holy and Happy Chanukah!

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1986 — Joe O'Malia opens his 9th store at 320
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1986 — Joe O'Malia opens his Central /Retail
Bakery at 200 S. Rangeline in Carmel.

WE COULD GO ON AND ON AND ON.
AND WE WILL.

The significance of Hanukkah

While Jews alone celebrate Hanukkah, its meaning and its message are charged with deep significance for all freedom-loving men everywhere.

It recalls the first struggle in written history when man fought not for material possessions and not for land, but for ideals, especially the ideals of human liberty. It calls to mind the first recorded instance when men spurned security purchased at the cost of conscience, when the human spirit refused to be intimidated by force. It salutes humanity's first martyrs in

religion's cause: Hanukkah is thus a powerful inspiration for all people everywhere to resist tyranny.

The festival warns us that Judaism has as much to fear from internal enemies as from external ones. Jews who hold their heritage cheap, who are willing to abandon their priceless traditions or are ashamed to identify themselves with their fellow Jews — such Jews are the modern counterparts of the ancient Hellenists. The best way to resist them is to deepen our own Jewish loyalty and observances.

"Hanukkah" means "dedication" and underscores not so much the military achievement as the spiritual victory —

the rededication of the Temple. Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit — in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

Our sages told the legend of the small flask of oil which was found in the Temple after the enemy had been driven out. Containing sufficient oil for only one day's burning, it miraculously lasted for eight days. Here we can find a clue to the destiny of our people and our faith. By every known standard, we should have "burned ourselves out" long centuries ago. Yet time and again, through courage and loyalty, we kept alive the flames of faith and hope. Hanukkah summons us, in our day, to act as worthy heirs of a dedicated people.

After the lighting of the candles, one of the following readings is recited each day:
1st night

Jewishness

Though Hanukkah is regarded by our tradition as a "minor" holiday, its importance has never been slighted. For in those days the Maccabees proved to the world their allegiance to Judaism. In answer to King Antiochus did Mattathias say "in a loud voice: Though all the cultures that are under the King's dominion obey his edict, and

Continued on next page

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Continued from prev. page
forsake each one of them the religion of his fathers, yet will I and my sons and my people abide by the covenant of our fathers." (1 Maccabees, 2; 19f). As we kindle these lights we are adding our names and lives to the chain of centuries of Jews faithful to the duties of our religion.

2nd night

Martyrdom

In the Maccabees' story we read of Hannah and her seven sons who fought and died in their yearning for freedom. Often has our history been stained with the tears and blood of our people. Often has the world exacted a high price for the privilege of prayer and worship. We sit in awe of those who paid this price for we wonder what we would have done in their place. In our age of confusion and doubt we search for ultimate causes which elude us. May we be blessed with insight that we might find our ideals, and with courage that we might pursue them. May we be the followers of Judah Maccabee who were prepared to give their lives in the struggle to insure a meaningful life.

3rd night

Peace and war

(Read responsively)

How long, O Lord, shall I cry, and you will not hear? I cry unto You of violence, and You do not save. Why do You show me evil, and why are destruction and violence before me?

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May the nations realize that the triumphs of war turn to ashes, and that justice and righteousness are better than conquest and dominion.

The Haftarah reading during Hanukkah reminds us that: "Not by might, nor by power but by My Spirit," says the Lord of the Universe." Is not our land to be a haven for the lovers of peace? "Give me your tired, your poor, your huddled masses yearning to breathe free" — free from the chains of fear and war.

Let the glories of a just, righteous and God-fearing people increase from age to age. Enlighten with Your wisdom those whom the people have set in authority. "Seek peace and pursue it; seek it in your own place and pursue it in another."

4th night

Unity

The blessing of Hanukkah has traveled more than 2,000 years to our day. It speaks of a father and sons who united to save their people from slavery to alien gods. To read of the Maccabees who faced life as a single unit reveals to us the beauty of such a home. It re-

flects the realization of the biblical hope that the hearts of the children be turned to the parents, and the hearts of the parents be turned to the children. Such a hope is meant for outside the home as well as inside. Too often do we build walls instead of bridges — between the generations,

Continued on next page

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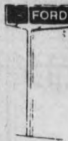
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Continued from prev. page

whether they have the same name or not, between races, between religions. For the Maccabean victory to have meaning today, we must continue the struggle for peace and communication between those whose ideas or appearance or deeds differ. Let our Hanukkah signify unity in our home, and our land.

5th night

The people in Israel

The kindling of these lights not only links us to the millions of Jews whose lives are now past history, but also binds us to our brethren of today scattered across the face of the globe. Their joy this moment is ours. Their personal struggle too. And their sorrow is also ours for we are of one body and soul. If the left arm is struck, the head registers pain and the right arm lashes out in retaliation. If Israel is besieged, American Jews rally. If Soviet Jewry desires prayerbooks, English Jews send them. And if we ever feel this kinship lessening, the world and our hearts will remind us of it for as our heritage has said: all members of the people Israel are bound together, each to each. May all Hanukkah lights shine from home to home, country to country in an eternal chain of sensitive souls.

6th night

God

Who is the God whom we praise today, who prompted wondrous acts in ages past? He is the God who presents us with deeds by which we might sanctify our lives. A rabbi once said: "Know what is above you. But what is this that is above you? It is the form we symbolically shape when we serve God with true and fervent hearts. Such service shapes a human form for our Creator. When a person is charitable and willingly serves others out of love, he contributes to the form of God's right hand. And when a person fights in the ranks of God and drives evil away, he contributes to the form of His left hand." You are to be praised, Lord our God, for presenting to us a religion which allows us to sanctify ourselves as we glorify You.

7th night

Understanding

Have you ever stopped to notice the dancing flame of a candle reflected in the eyes of another person? Our Hanukkah lights tonight are outside us and also within the souls of those about us. So too when we look at another, we see ourselves in miniature. When we judge others, we are judging ourselves. The Chassidic

Continued on next page

Continued from prev. page
Jews tell this story: "A person is like a tree. If you stand in front of a tree and watch it constantly to see how it grows — to see how much it has grown, you will see nothing. But tend it at all times prune it and water it, and in good time it will grow and be seen as worthy. It is the same with a person — it is not right to examine him hour after hour to see how much has been added to his stature. Let him live, and he will thrive and grow." May the candles of Hanukkah prod us to see others as we see ourselves, to understand rather than condemn. Let us be free to enjoy everyone.
8th night

That which endures

The light of these candles burns briefly, flickers and is gone. Indeed, all we have and prize truly "is but lent to us." To use these passing objects to enrich our lives is the most we are able to accomplish, and often we fail even at this. Shall we not try to set our actions and thoughts into perspective knowing how easily the present is lost? Let us hold firmly to the truly worthy in life, and echo these hopes of the martyr

and poet, Hannah Senesch: "O Lord, my Lord, I pray that these things never end; the sand and the sea, the rush of waters; the crash of the hea-

ens; the prayer of man." We pray, O Lord, that the light of our lives may find its permanence in You.

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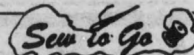
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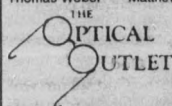
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Letter from a non-Jew

You showed me the Christmas tree you placed in your home. You thought I would be flattered and pleased. It is a beautiful tree, carefully set up and painstakingly decorated, but I am neither flattered nor pleased. I am somewhat resentful, a little ashamed, and deeply sorry.

To me, a Christian, the tree is a symbol of my most sacred religious holiday. During the Christmas season it is a constant reminder of the birth of our Lord and Savior. It has become, in our home, the

mark of our Christianity during the season of the year when we celebrate the birth of our Christ.

I ask myself what meaning the tree has for you? It cannot be a Christian religious symbol, since you have told me often that as a Jew you do not accept Christ. For you, it must then be no more than a pretty decoration. How can I help feeling resentful when you take my sacred religious symbol and make it a mere "decoration?" And when I hear you refer to it jokingly as a "Ha-

nukkah Bush," I am both resentful and ashamed. Ashamed for you. For your nervous laugh when you say it! For the look in your eyes that cannot quite hide your hope that I will "understand" — and your fear that I might not.

But most of all I'm sorry. Sorry for you. You mentioned "Hanukkah." I'm learning a good deal about this holiday. I see some of my Jewish neighbors decorate their homes so beautifully in its honor. I hear their children sing pretty songs and tell the exciting and significant story. I just love latkes!

I am sorry that all this is so strange and foreign to you. That you do not give your children an opportunity to partake of its joy and share in its celebration. The Menorah is a wonderful symbol of the light that your people have brought to mankind. Why are you ashamed of it?

Many thanks for wishing me a Merry Christmas. As a really good friend, one of your best, I wish to you a Happy Hanukkah. — Author unknown

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Light notes

Did you know that Judas Maccabeus is one of a handful of military leaders honored with a statue on the grounds of West Point Military Academy? If he had lost his fight against Antiochus, there would have been no Judaism and ultimately no Christianity.

Longfellow wrote a dramatic poem about Judas Maccabeus and Handel composed a symphony on the same theme. Emma Lazarus, author of the famous inscription on the pedestal of the Statue of Liberty wrote several odes to the Menorah and Hanukkah.

If you've lost your fortune and are trying to recoup, the Hanukkah lamp may help you out, according to J.L. Peretz. This famous Yiddish author wrote a story on how the candelabrum helped a man regain his wealth.

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The story of the Maccabees

After the death of Alexander the great (323 B.C.E.), his empire was divided into two smaller kingdoms — Egypt to the south and Syria to the north.

In the year 175 B.C.E. there arose a new king in Syria — Antiochus IV. He was a harsh ruler and treated all those whom he conquered cruelly.

Antiochus sent officers to the cities of Judea to proclaim, "The king has ordered all his kingdom to become one people and that everyone should forsake his own laws and his own religion." The king commanded the people to break the Sabbath and ignore their holy Jewish Festivals. He instructed the Jews to ignore their prayers and religious practices. An idol was placed on the altar of God and incense burned in its honor.

The king's officer came to the city of Modin and said to Mattathias, a priest who dwelt in Modin, "You are a great man and well known in the city. Come and fulfill the king's command and you shall be counted among the king's friends." But Mattathias turned to the officer and answered in a loud voice, "Neither I nor my sons nor any faithful Hebrew will ever worship an idol."

The Syrian officer called for another volunteer. When in the sight of all the people, one of the Jews came forward to sacrifice to the idol, Mattathias was filled with anger and struck him down.

Mattathias leaped to the top of the altar and shouted, "All those who are faithful to

the Lord, follow me."

One of Mattathias' sons, Judah (called "The Maccabee"), became the commander-in-chief of the Hebrew army and led the people into battle. Never did men fight more bravely against such odds. Because they believed in their cause and were faithful to the heritage of their fathers, they were able to defeat the stronger enemy. Because they were dedicated to their religious heritage and to the principles for which it stood, they were filled with

the courage and strength to achieve the final victory.

Judah, his brothers, and all loyal Jews came to rededicate the Temple in Jerusalem. However, when the people gathered to celebrate the "rededication" the High Priest could find only one small jar of holy oil with which to light the Ner Tamid (the Eternal Light). This was just enough oil to burn for one day. Then it was that a wondrous thing occurred — for the oil in the lamp burned for eight

Continued on next page

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Continued from prev. page
days!

In remembrance of this great occasion, Hanukkah, the feast of dedication, is observed every year for eight days, beginning with the 25th day of the month of Kislev.

Since the time of the Maccabees the battle for religious freedom has been fought over and over again throughout the world. After each victory, grateful men and women and children have dedicated themselves to their traditions and kept alive the remembrance of the struggle for religious freedom. As we celebrate the festival of Hanukkah, this year and every year, let us always give thanks for the freedom which our ancestors won so bravely. May we always treasure this precious possession, and ever seek to build a world in which all men may live in freedom and peace.

When the days of Matthias drew near that he must

die, he gathered together his sons and said unto them: "In our days, tyranny and cruelty have gained the mastery, and our religion and laws are threatened with extinction. God's wrath rests upon His people. but you, my sons, be ye very zealous for His Law and ready to give your lives to preserve God's covenant with your fathers.

"Call to mind the heroic deeds which our fathers did in times of trial and sorrow, and you also, by showing yourselves strong, may receive great glory and create for yourselves an undying name. Was not Abraham found faithful when he was tested by God with the command to offer up his son Isaac? Joseph, in the hour of his trial in Egypt, kept the commandments. When the spies brought their disheartening report of Canaan, Caleb stood forth, though the people threatened to stone him, and bore faithful witness to the land. Joshua

fought the battles of his people. Elijah was exceedingly zealous for God's Law, and stood well nigh alone against the enemies of his people. Daniel was saved from the mouth of the lions because of his uprightness.

"Thus, my sons, consider ye how from generation to generation, none that put their trust in God have wanted for strength. Ye also be not afraid of the arrogant boastings of the blasphemous Antiochus, for his kingly glory shall speedily decay and become dust of the earth. Today he may be lifted up as a king, but tomorrow, he shall be laid in the dust and his evil purpose against Israel shall become as nought.

"Be strong, my sons, and of good courage. Show yourselves true sons of Israel, for therein shall ye obtain glory."

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The miracle of Judaism

When the question was asked: "What is Hanukkah?" the rabbis answered with the story of the one unpolluted cruse which contained but enough oil for one day's burning and yet, miraculously, sufficed for eight. We may know more history than these rabbis did, but we cannot get any closer to the real miracle of Hanukkah than they, when they told this symbolic story. For, at a time when the Temple was rededicated, the future of Judaism still appeared insecure. No one could have foreseen that the faith of this little people would soon affect the religion of the pagan world, and survive for many centuries.

The miracle of the oil is but another way of stressing the miracle of Judaism and its continuance.

It becomes clear that in Jewish life the outstanding element of Hanukkah is not the victory of arms, nor the national glory and power won by subsequent Hasmonian conquests. The meaning of the festival is spiritual, not martial. The haftorah of the sabbath of Hanukkah includes Zechariah 4:6, "Not by strength and not by might, but by My Spirit, saith the Lord of Hosts."

For centuries, the feast of dedication has been celebrated in the Jewish home and in the synagogue. Each generation has drawn from it renewed inspiration for meeting its own peculiar problems. If

in this, our own day, there is a lack of unanimity as to the message brought by the Hanukkah lights, the difference are on the surface. The funda-

mental message remains the same — as long as Jews are sincere and loyal, the light of Judaism will not grow dim." — EMILY SOLISCOHEN

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The philosophy of the Greeks

By DR. BARRY DOV SCHWARTZ

The small candle flickers madly, feebly trying to spread and prolong its light. All eyes are fixed upon these frail flames, searching for a fresh vision; a new spark of deeper meaning. "Mai Hanukkah?" What are these days really all about? Other festivals are doubly blessed with pagantry. Other holidays are wonderfully packed with full-

time holiness and celebration.

Not so Hanukkah. Eight days — a long stretch of opportunities for ceremony. Yet the chances are squandered. Each day seems to merit mere shreds, scraps of remembrance. A match strikes a box and a candle is quickly lit. The family hastily gathers for blessings and rousing song. With more haste the group abruptly disperses, each to his own pursuits. The lights linger on — lonely — but not for long. So ends the daily ritual.

I stare, I search, I wonder. Where in these tiny candles shall I find a lesson for all time? My wandering eyes

stray from the luminous menorah and focus upon the close knit group which gathers around it. The family clusters together, attracted magnetically both by love and the Hanukkah lights. "Ner echod ish U'oeito — one candle for a man and his family." That is quite sufficient. All else is embellishment. Interestingly, this law, even this terminology, is not found elsewhere. Convenience, closeness and comradeship bring relatives together for Succot and Pesach. Here the law, not the circumstance, make necessary the kindling together with kin. Why? I have a feeling here — a subtly sense of touching a truth.

The people of Israel have long been chastised and condemned for their clannishness. Jewish family life confounds the evil and bitter hearts of our foes. So we take no insult from the charge: it is this closeness we exalt. *Mishpacha* is one of the warmest words in a vocabulary which overflows with warm phrases.

Moderns have little use for cumbersome family ties in their lifestyle. Relationships are preferably casual and free of responsibility. The bounties of the fascinating future await only those who will courageously jump forward and free themselves of the past.

Continued on next page

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Questions about Hanukkah

Q. Who led the Jewish resistance?

A. The inspiration came from a religious group known as Chasidim.

Q. Who were they?

A. They were ardent devotees of Judaism who were the forerunners of the Talmudic Pharisees.

Q. Did they carry on the warfare?

A. No. The military leaders were five brothers known as the Maccabees, and their fa-

ther, Mattathias, the Hasmonean.

Q. What does Maccabee mean?

A. The origin of the word is not certain. Some believe it means "hammer;" others believe that the word is made up of the initials of the prayer: "Mi Chawmochaw Baw-aylim Ah-Do-noy, 'Who is like unto Thee, O Lord, among the mighty?'"

Q. What were the names of these brothers?

A. The best known of them was Judah. The others were Simon, Eliezer, Jonathan, and Jochanan.

Q. Where are these events recorded?

A. In the Books of Maccabees of the Apocrypha.

Q. What is the Apocrypha?

A. The Apocrypha is a collection of religious books assembled or written after the

Continued on next page

Continued from prev. page

The new world beckons only to those who have forsaken the old.

Such was the philosophy of the Greeks who preached for a departure from tradition. Reality demands a fresh start, a breakaway. Only in the myths could parental pride still be tolerated and protected.

Notice how Hanukkah speaks of Matityahu and his sons. Again and again we find Hanukkah closely tied to family. This is the festival of fathers and sons, mothers and daughters.

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Continued from prev. page
Biblical period.

Q. And how is the holiday celebrated?

A. By the lighting of candles, beginning with one candle on the first night and an additional one on each successive night; the recitation of special blessings; the singing of Ma-oz Tzur (Rock of Ages) and the exchange of gifts.

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light lit each night?

A. To indicate the growth of the miracle that the oil which should have lasted only one day lasted for eight.

Q. When does Hanukkah begin each year according to the Hebrew Calendar?

A. The first light is lit on the eve of the 25th day of the Hebrew month of Kislev.

Q. When did these events take place?

A. About 165 years before the Common Era — about 2,146 years ago.

Q. Why is Hanukkah such

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an important holiday?

A. Because it commemorates the first struggle on behalf of religious freedom. It enshrined the doctrine of national independence, which later inspired the Greeks themselves when they fought for freedom from Turkish rule. The Hanukkah story even set the pattern for the American revolt against British tyranny.

Q. How long is the Hanukkah holiday?

A. It lasts eight days.

Q. Why?

A. Because at the rededication, a cruse of oil for the eternal light, seemingly sufficient for one day, lasted for eight days.

Q. What does this miracle imply?

A. The resources of the Jews, seemingly sufficient for a short period, endured for years because of the courageous idealism of the Maccabees.

Q. Is there any food associated with Hanukkah?

A. Yes, the latke (potato pancake).

Continued on next page

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Continued from prev. page

Q. Why?

A. According to the Book of Judith in the Apocrypha, Judith made potato latkes to stretch her supply of a few potatoes and feed the weary followers of Judah Maccabee.

Q. Is there any other practice connected with Hanukkah?

A. Yes. The playing Dreidel, a top which is a sort of "put and take" device.

Q. Why is the game of chance played on a Jewish holiday?

A. To recall the fact that those who fight for freedom take many chances. When the Syrians forbade the study of Torah, the students would assemble with their Rabbis for study in the open. Whenever Syrian soldiers would approach, they would whip out a Dreidel and pretend that they were merely gambling.

Q. What does the word Hanukkah mean?

A. Dedication

Q. Why was the holiday given this name?

A. Because it commemorates the rededication of the Temple after its pollution by the Syrians.

Q. Which Syrians?

A. The forces of King Antiochus Epiphanes.

Q. Who was he?

A. He was the heir to one-third the kingdom of Alexander the Great.

Q. What was the reason for his hostility to the Jews?

A. Their refusal to adopt the Greek religion and way of life.

Q. Why did a Syrian insist upon the imposition of a Greek way of life?

A. Although Syrian by nationality, Antiochus had been Grecianized. Greek culture in his day had descended from its lofty Platonic idealism and had become decadent, and what Antiochus demanded of the Jews was an abandonment of monotheism in favor of idolatry.

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for all people everywhere to resist tyranny.

The festival warns us that Judaism has as much to fear from internal enemies as from external ones. Jews who hold their heritage cheap, who are willing to abandon their priceless traditions or are ashamed to identify themselves with their fellow Jews — such Jews are the modern counterparts of the ancient Hellenists. The best way to resist them is to deepen our own Jewish loyalties and observances.

"Hanukkah" means "dedication" and underscores not so much the military achievement as the spiritual victory — the rededication of the Temple. Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit — in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

Our sages told the legend of the small flask of oil which was found in the Temple after the enemy had been driven

out. Containing sufficient oil for only one day's burning, it miraculously lasted for eight days. Here we can find a clue to the destiny of our people and our faith. By every known standard, we should have "burned ourselves out" long centuries ago. Yet time and again, through courage and loyalty, we kept alive the flames of faith and hope. Hanukkah summons us, in our day, to act as worthy heirs of a dedicated people.

Light notes

In the celebration of Hanukkah, the miracle we recall that the oil in the Menorah of the Temple, re-entered by Judas Maccabeus after his victory over the Syrians, enough only for one day but miraculously lasted for eight. However, the real miracle is how heavily outnumbered were they and so little did they have in the way of equipment.

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Hanukkah rituals and customs

By CAROL GREEN

(WZPS) — No festival in the Jewish calendar is as much loved as Hanukkah. Rare among Jewish holidays, it carries no aura of solemnity, nor does it impose any special restrictions. Instead, Hanukkah is a time for thanksgiving and lighthearted rejoicing. It is a time when family and friends gather together around the Hanukkah lights to play games while enjoying special holiday snacks. But Hanukkah rituals, foods and games are more than quaint folk customs; they are rich in symbolic meaning and provide insights into the meaning of the holiday and the history of the Jewish people.

Symbol of Hanukkah

The Hanukkah menorah, or candelabrum, is the most prominent symbol of the holiday for it is a reminder of the menorah that once stood in the Temple in Jerusalem. Its eight lights recall the miracle of the oil: when the Maccabees reentered the holy Temple.

Types of Menorah

Archaeologists have unearthed long vertical bases onto which the lights were mounted for public display. If, however, anti-Semitism made public display impossible, the menorah went indoors. In Muslim Spain the Jews developed a small portable menorah which was hung inside the house near the door opposite the mezuzah. This portable 'benchtype', often ornately decorated, later became popular throughout Europe.

Menorah designs reflect the influences of both Jewish tradition and the surrounding culture. In Spain the backwall or bench of the menorah was often fashioned from Arabic curl patterns while in Italy during the renaissance menorahs were adorned with cherubs, masks and cornucopias. Jewish decorative motifs such as stars of David, lions of Judah and scenes from the Hanukkah story were universally popular.

Jews have traditionally been willing to lavish large sums of money on a beautiful menorah. Thus, menorahs

were carved by the finest Jewish artisans. In Europe menorahs were fashioned from

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Continued from prev. page
copper, bronze and silver, while the Jewish craftsmen of Morocco and North Africa distinguished themselves with their elegant glazed pottery menorahs.

During the Second World War Jews exposed themselves to grave danger to be able to

kindle the Hanukkah lights. Concentration camp inmates fashioned crude menorahs from raw potatoes, using pieces of fat they had saved from their meager rations as fuel and thread torn from their uniforms as wicks.

In modern Israel the menorah is once again proudly displayed in public. Menorahs are lit in front of all major public buildings and monuments including the Knesset and the mountain top fortress of Massada. The light of Hanukkah is also recalled in a torch relay originating from Modi'im, the home of the Maccabees. On the first night of the holiday the torch is lit in a special ceremony at Modi'im and then is carried by runners throughout Israel to Jerusalem.

Hanukkah delicacies

The festival cuisine also recalls the miracle of the oil, as throughout the Jewish world

it is customary on Hanukkah to eat pastry or potato dishes fried in oil. Among the Sephardim a delicacy called birmennails, a tortilla-like pancake made from fried meal, is quite popular. In the Ashkenazi communities, the pancake batter is made from grated potatoes and the dish is called latkes, and eaten together with apple sauce or sour cream. In Israel, the entire nation snacks on sufganiot, fried jelly donuts, either of the home-made variety or ones bought on street corner stands.

Many Jewish communities have a tradition of eating dairy products to recall the bravery of Judith. According to Jewish apocrypha, the beautiful Judith, reputedly a member of the Hasmonean (Maccabee) family, invited the enemy general Holofernes to a banquet. Judith insisted on feeding him only dairy products and when he grew thirsty she gave him wine to quench his thirst until he fell into a drunken stupor, whereupon she proceeded to stab him to death.

In some Sephardic communities the seventh day of Hanukkah is observed as a special women's feast honoring Judith. In North Africa women and girls would fill the synagogue where they withdrew the Torah scrolls from the Ark and kissed them. In a special service they then recited prayers and blessings invoking God's protection of

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women, after which they returned home and ate cheese dishes and engaged in song and dance. The women of Hebron also set aside the seventh day of Hanukkah to celebrate and eat dairy delicacies. Hanukkah games

Like Hanukkah foods, Hanukkah games are also deeply symbolic. Although Jewish tradition generally frowns on gambling and games of chance, on Hanukkah such games are permitted. The most popular is the spinning top or dreidel game, where even children may be found betting on the turn of the dreidel using nuts or Hanukkah gelt as their stakes. Although the game originates from early medieval Europe, it is popular with Sephardim as well as Ashkenazim.

The top's Yiddish name, dreidel, comes from the German 'dreihn' or to turn over.

Guide to Christmas

(Ed. note: This guide was prepared by the St. Louis Rabbinical Association.)

In response to many inquiries, the St. Louis Rabbinical Association suggests the following tentative answers to various important questions posed during the Christmas season. It is not our intention, of course, to issue a dogmatic pronouncement on this subject. Fortunately, there is neither the desire nor the machinery in the Jewish community to compel a point of view upon anyone. It is our purpose, however, to provide some measure of guidance and understanding for those members of the Jewish faith who desire counsel on these matters.

1. Is not Christmas a national holiday which all Jews
Continued on next page

The game symbolically recalls the turn of events when Judah Maccabee and his small rag tag army defeated the might Greek empire. On the dreidel are carved the Hebrew letters which form an acrostic for the phrase "a great miracle happened there," or in Israel, "here." These letters simultaneously indicate the players next move in the game. So inherent a part of Hanukkah was this festival game that

concentration camp inmates carved dreidls from their wooden shoes.

Like much else in today's world, dreidls are now made from plastic; there are menorot which use electric light and supermarkets which stock ready to use frozen latkes. But the spirit remains and Maccabee story of Jewish revival and victory of the few over the many is as timely today as ever before.

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Continued from prev. page
can observe in good conscience?

Christmas is NOT a national holiday. It is an important Christian holy day which celebrates the birth of Jesus, the Christian Messiah. To suggest to our Christian friends that Christmas is anything else is presumptuous.

Christmas is not in the same category as Thanksgiving Day, Fourth of July, Decoration Day, or any other American holiday. CHRISTmas is a sacred festival for CHRISTians, who regard Jesus as their Messiah. Inasmuch as we are Jews and do not regard Jesus as Savior, believing that God alone is Savior and Protector, we cannot in good conscience observe Christmas. To ask us to do so is to violate our religious principles.

2. Is this answer realistic from a practical standpoint? Is it not true that many Americans do consider Christmas to be a national holiday?

Reasonable community leaders bemoan the subversion of the Christmas season and are trying to do something about. Here in St. Louis, Bishop Arthur C. Lichtenberger, who was at one time Presiding Bishop of the Epis-

copal Church, declared in his annual Christmas message: "We cannot have Christmas without Christ."

3. Is it wise, however, to make such an issue over Christmas? Would it not be the better part of discretion to "go along" with our Christian neighbors even if it means observing Christmas?

No matter involving the violations of strong religious convictions can be regarded as trivial or minor. The true spirit of Americanism would never compel anyone to act in conflict with his freedom of conscience. Our early American forbearers came to these shores precisely for the opportunity to worship God according to the dictates of their

hearts.

4. What about the Christmas tree?

The Christmas tree is distinctively a Christmas symbol. Since CHRISTmas is for CHRISTians, the CHRISTmas tree is appropriate for CHRISTians only. The Christmas tree has no place in the Jewish home, nor should any Jewish child be compelled to participate in observances involving Christmas trees.

5. Should Jewish children participate in Christmas parties in the public school?

In the public schools, Christmas parties have no place. Parents should request that their children be excused from participating in them.

Continued on next page

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6. Is it appropriate to give Christmas gifts to Christian friends?

It is appropriate to give Christmas gifts to our Christian friends if we so desire. However, it is NOT appropriate to present Christmas gifts to Jews. Jews should receive Hanukkah gifts.

We present a gift to someone in honor of the holiday HE or SHE celebrates. Of course, the same procedure and principle applies to Christmas and Hanukkah cards.

7. Should Jewish children participate in Christmas plays in public schools?

No. Christmas plays generally portray religious themes which have no place in public school. On the other hand, some schools hold a so-called "Winter Festival" in which an attempt is made to avoid all religious connotations.

But it is exceedingly hard to draw the distinction. If the parent feels that the performance is free of all religious overtones, children may certainly participate.

8. Should Jewish children sing Christmas carols?

No. Carols, being religious hymns, do not belong in the public school. Jewish children should not be required to sing hymns which embody a theology which they do not accept.

9. Do we harm our children by directing them not to participate?

No. The classroom is but one among many places which reveal the existence of differences among Americans. Religious differences are significant differences. We further our children's personal growth when we teach them this fact by such simple statements as "This is what we do," and "This is what we don't do."

10. What about other Jewish children who participate in Christmas observances in the public schools?

There are now, as there always have been, parents who do not accept the viewpoint of responsible Jewish leadership. They proceed on their own when they permit their children to participate in Christmas observances. This confuses the children of parents who do follow the thoughtful recommendations

of Jewish leadership.

Jewish parents will help their children most if they (1) accept diversity in the ranks of Jewry as a normal condition in the American environment; (2) know and understand the thinking of responsible Jewish leadership and recognize that

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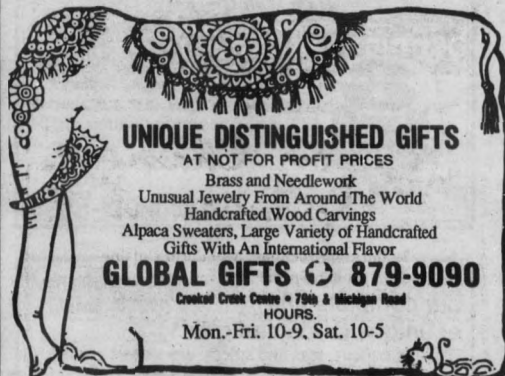
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Continued from prev. page
 most parents are anxious to follow it; and (3) assure their children that despite the participation of some Jewish children, Jewish leaders have taken a strong position for non-participation in observance of a holiday not their own — and that this is also their position.

11. Should Hanukkah be celebrated in the public schools?

No. To do so violates the Constitution, uses taxpayers' money for sectarian purposes and jeopardizes the principle

of the separation of church and state, without which there can be no religious freedom.

12. Would not the entire problem be solved in the public school by joint Christmas and Hanukkah celebrations?

No. It is a violation of the Constitution to observe any sectarian holiday in the public school, be it joint observance or otherwise.

Important — please note:

The subject of Christmas celebrations represents a highly sensitive area. Many of the principles and suggestions

enunciated above may be difficult to carry out into practice at this juncture. We recommend, therefore, that you contact your own rabbi in those matters which are of vital concern to you.

Christmas not a problem

By RABBI J.W. GROLLMAN

For whatever it's worth, I think that an article in one of our local papers was way off base.

It had to do with Christmas and the traumatic impact it has upon the Jewish community.

To read the comments, you would think that those of us who are Jewish suffer severe anxiety and intense depression because we are denied the pleasures of Christmas.

Even worse — that most of us cannot stand the pressure and that eventually we succumb and surrender to Christmas observance.

Nonsense!

Christmas has lost much of its allure for those who are not Jewish — harried by the shop-

Continued on next page


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Hanukkah celebration in Virginia

Norfolk, Virginia's 193-year-old Moses Myers House will serve as host for the Jewish Festival of Lights in December with displays and festivities reminiscent of the city's beginnings.

Admission to the home — built in 1792 by Norfolk's first permanent Jewish settler — will be waived during the Hanukkah and Christmas seasons.

Cranberries, nuts, vegetables, fresh brown eggs and potatoes will adorn the trestle table in a dining room considered among the most beautiful in the South. Fragrant magnolia, boxwood and garden herbs will be among the trimmings. Beginning December 8, candles will be lit on an exquisite brass menorah for each of the festival's eight days.

The Moses Myers House is one of Norfolk's finest examples of Georgian architecture. The bricks used in its exterior were said to have been ballast for an 18th Century British ship voyaging to

America. Its elegant rooms are furnished with period pieces; 770 percent of the furnishings are original.

A New York native of Dutch descent, Myers arrived in Norfolk in 1787 with his Canadian-born wife, Eliza. Myers' successes as a ship owner, merchant and foreign trader produced one of the city's wealthiest families.

Active in his community, Myers served as president of city council, a major in the Virginia militia, consul for foreign governments, manager of the 1817-18 Assembly Ball and superintendent of the Bank of Richmond. In 1828 he was appointed collector of customs by John Quincy Adams.

According to historical accounts, Myers was widely noted for his home and hospitality, his guests including President James Monroe, Marquis de Lafayette, Daniel Webster, Stephen Decatur and Henry Clay.

Peter Steward and Thomas Costa, co-authors of a recent

biography entitled "The Life and Legacy of Moses Myers: Merchant of Norfolk, Virginia," said the Myers family marked both Jewish and Christian holidays. Many family friends were of the Episcopal and Presbyterian faiths.

Owned by the City of Norfolk and operated by the Chrysler Museum, the house stands as a reflection of Myers' fruitful life.

High ceilings feature decorative plaster in low relief with deep frieze and cornice. Doors incorporate brass rim locks with iron keys, drop ring handles and self-closing hinges. Floors are of four-inch boards of native heart pine. An adjacent garden was once framed by a colonial fence of brick and wrought iron.

The home was expanded by Myers from eight rooms to 15, as the couple were the parents of 12 children, nine of whom survived infancy.

Family members were well-versed in music; their spinet remains in the parlor. Some

Continued on next page

Continued from prev. page
ping, the crowds, the commercialization, the superficial glitter and tinsel! Committed Christian clergymen and others bemoan what has happened. As a result, it's not surprising that by and large in the Jewish community, with the arrival of the Yuletide, it's a ho-hum attitude.

Yes, I suppose that in our congregation there are a few families who do have Christmas trees. But I daresay the number is so infinitesimal it's hardly worthwhile talking

about it. Perhaps in other congregations the situation is somewhat different. Why then all the publicity? Well, all it takes are the antics of a few meshuganahs to make a news story.

If there is any place where Christmas still remains a problem for us, it's in some of the public schools — some, not all. But outside of Christmas being a day off and an opportunity for the family to be together, Christmas has long ceased to be an acute Jewish dilemma.

Thanks to Israel and an evergrowing sense of Jewish pride and Jewish education, it's not to Christmas but our own precious and rich heritage that we look to for salvation.

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Lord our God and God of
our Fathers, as in days of yore
our father rededicated the
Temple on Mount Zion, so
may we each year, in light or in
darkness, reconsecrate our
shrines unto thy service. May
these lights be as the light of
truth and peace, which shall
shine forth from this sacred
place. May they kindle joy and
courage in our hearts. May
their rays go forth like the light
of good deeds into the spirits
of all men. Enable us to purify
and rededicate Thy house
ever anew by purifying and
rededicating ourselves. May

our worship be acceptable in
Thy sight and may the faith of
Israel ever inspire us to seek
the truth, to serve man in lov-
ing kindness, and to cling
steadfastly unto Thee. Amen.

THE "SHAMOS" IS LIT, AND
THE FOLLOWING BLESS-
INGS ARE RECITED:

Baruch Ata Adonai. Elo-
henu Melech Ha-Olam Asher
Kid-Shanu Bemitzvosov
Vetzivanu Lehadlik Ner Shel
Hanukkah.

Baruch Ata Adonai Elo-
henu Melech Ha-Olam She-
Asa Nisim La-Avosenu
Bayamim Ha-Hem Bazman
Hazeih.

(On the first night only add
Continued on next page

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Continued from prev. page
900 pieces of original music
were discovered several years
ago in one of the home's stor-
age rooms. In the second floor
hall is a wooden instrument
for playing glasses by wetting
the fingers and rubbing them
over the rims.

Also on the second floor are
a heavy iron box which Myers
had anchored to the floor with
a thick iron chain and dueling
pistols which believe were
used in the duel between Bar-
ron and Decatur.

Furnishings include Dun-
can Phyfe tables, Hepple-
white chairs and pieces by
Chippendale and Thomas
Sheraton. Family glass and
silver are displayed in the
dining room.

Gilbert Stuart portraits of
Mr. and Mrs. Myers hang in
the dining room and a Thomas
Sully portrait of the eldest son,
John, accents the parlor.

Myers was one of many
merchants whose fortunes
rose and fell with Norfolk's
prosperity following the
Revolutionary War. Prior to
his appointment as collector
of customs, Myers was forced
into bankruptcy as the Em-
bargo Act of 1807 limited the
finances of those who owed
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At Hanukkah we dedicate ourselves

The word "Hanukkah" means dedication. The Hebrew name of this Festival of Lights points to the major theme of this holiday. We rejoice at this season because the victorious Maccabees recaptured the citadel of Jewish religious life — the Temple. The Ner Tamid was kindled again symbolizing an undying allegiance to the faith of Israel. Dedication of an ideology or an institution is not a solitary event, but part of a dynamic process that must be re-enacted in each generation.

As our ancestors kindled the flame of the eternal light in the Temple on Zion, so are we impelled to rededicate the modern sanctuaries of our faith — the synagogue and the home. Working together in a cooperative spirit, these two centers provide the major means for the expression of our religious faith.

We must establish the synagogue as a sanctuary for worship. This can be achieved only through participation of individuals. When people participate in worship, they find it a dynamic and moving experience. We must understand that the effect of religion is not what it does to us, but what we do with it.

Religious faith is the product of intellectual as well as prayerful meditation. As Reform Jews, we assert that our minds are ever open to search for and welcome all truth. In the studies we pursue in the synagogue, we learn to blend these new truths with our ancient heritage.

As the synagogue is a communal place of worship

— so the home is each man's sanctuary. Husband and wife are priest and priestess in their own household. The family still remains as the strong link in the chain of tradition. In our busy and impersonal modern world, the home must once again fulfill its historic mission. It must meet the challenge and responsibility of filling our lives with a sense of the sacredness of all human experience.

We should seek every available means to draw upon our rich religious heritage to beautify and enhance home celebrations. The family is the most important influence in our lives. It is our responsibility to realize the great potential strength of familial experience. The blessings of a rich home life can be ours, if we strive to attain them.

At this Hanukkah season, we are inspired to renew our allegiance to an age-old partnership — the synagogue and the family. In this blessed land

Continued on next page

Continued from prev. page the following benediction:

Baruch Ata Adonai Elo-henu Melech Ha-Olam She-hecheyanu Vekimanu Vehigianu Lezman Hazeh.

Using the "Shamos" candle, kindle the lights in the Menorah, lighting one candle the first night and adding a candle every night for eight nights.

AFTER THE CANDLES ARE LIT, RECITE THE FOLLOWING:

"We kindle these lights on account of the miracles, the deliverances, and wonders which Thou didst work for our fathers, by means of Thy holy priests. During all the eight days of Hanukkah these lights are sacred; neither is it permitted to make any profane use of them, but we are only to look at them, in order that we may give thanks unto Thy name for Thy miracles, Thy deliverance and Thy wonders."

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Description of Israel

By HERMAN WOUK

Of all that has been written
about Israel, I think it is safe to
say that the oldest report on it
remains the best: The Holy
Bible. The most striking thing
about Israel now probably is
that it still looks like the setting
of the stories of Genesis and
the Book of Kings.

Of course, there is a thriving
and boisterous young re-
public living its life in that
setting now. But when you
have driven a car a little way
from the modern cities, when
the night has fallen and the
stars shine clear, when you
step out of the car and smell
the pure cool night air and
hear the lowing of distant
cattle...at such times you are
in the Land of Canaan, The
Land of Promise, The Land of
Abraham. You do not read
these emotions and these
impressions into the land-
scape. They rise up to conquer
and possess your soul. It is a
moment of magic that leaves
you never quite the same.

I am describing the ro-

mance of Israel, perhaps; al-
though as a romancer I believe
in the tough truth of such
impressions. Drowning out
the romance, or rather shut-
ting in from sight as the blaze
of the sun shuts up the view of
the stars, there are the facts of
the State.

There is the roughness and
the excitement of pioneer life.
There is the pride of accom-
plishment, of being up against
raw trouble in many ways and
of meeting it always with clear
eyes and with hard muscles.
There is the enchanting pal-
impsests of all the different
kinds of world Jewry gathered
in one place: the exotic Jews
from the nearly forgotten en-
claves in the hills and valleys
of the Middle East, the Jews
from Western lands, each with
their peculiar note and cul-
tural set: the blend is strange
and heady.

There is the broad spec-
trum of religious observance,
ranging from the other-
worldly absolutism of the
most rigid sects through the
most sophisticated yet rever-

ent modern Judaism of the
Mizrachi workers, to the can-
did naturalism and human-
ism of the advanced thinkers
who remain deeply Jewish for
all their modernism.

Maybe the most striking
fact about the people of Israel
is that each individual seems
so very important to the coun-
try. True, the people clash in
factional disputes, as all
peoples do; and true, their
disagreements are often vio-
lent. But they are all essen-
tially precious to each other.
The young are prized and
proud. The old are not dis-
carded. Their usefulness lasts
as long as their lives; and if fate
makes them helpless, they are
scrupulously and lovingly
tended. The deep traditional
humanity of the Jewish people
flowers richly in Israel.

These broken impressions
say so little, so very little. I
always end by telling my
American friends the same
thing: go there yourself as
soon as you can...you cannot

Continued on next page

Continued from prev. page
of freedom. Judaism has a
golden opportunity to attain
unprecedented achievement.
If the synagogue and home
remain faithful to their duty—
if they rededicate themselves
to lighting the lamp of reli-
gious faith—then the Ameri-
can Jewish community truly
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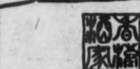
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Lower calorie latke recipes for a healthier Hanukkah

Lower calorie latkes can help diabetics control their disease and weight watchers control their weight during Hanukkah festivities, says Ada P. Kahn, author of *Diabetes Control and the Kosher Diet*.

Foods fried in oil are traditional for the holiday because the miracle with which Hanukkah began involved oil. Latkes (fried pancakes) are a popular tradition in many homes. Hanukkah foods can be disastrous for those on controlled diets because of the calories in fat.

To prepare Hanukkah taste treats such as latkes for those who have diabetes or are on weight-control diets, Kahn advises using less oil, frying on a no-stick pan, or using a vegetable pan spray.

Work safely while you prepare your latkes. Place spoonfuls of batter mixture in

the pan carefully so you do not splash hot oil. Be sure to regulate the heat so that the oil does not get too hot and burn.

These are some of the suggestions for modifying traditional cooking for a healthier Hanukkah in *Diabetes Control and the Kosher Diet* (Wordscope Inc., Skokie, IL, 170 pp., \$9.95).

Following are two recipes from the book for making lower calorie latkes that are appropriate for persons on controlled diets.

Mini-Latkes (Potato pancakes)

Yield: 8 latkes (double the recipe for more servings)

4 white potatoes (2" diameter),

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peeled
1 Tbsp. flour
1 egg, beaten
1/2 tsp. salt
1/4 tsp. black pepper
1/4 tsp. ground nutmeg
1/2 Tbsp. dried chopped parsley
1/4 cup vegetable oil *

Coarsely grate potatoes
Continued on next page



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Continued from prev. page
 and pat dry on paper towels.
 You will have about 2 cups of
 grated potato.

To the potatoes, add the
 onion, flour, egg, salt, pepper,
 nutmeg and parsley. Mix well.

Heat the oil in a large frying
 pan. Place 3-4 large spoonfuls
 of the potato mixture a few
 inches apart on the pan. Fry
 until browned and crisp. Then
 turn and fry on the other side.
 Place the finished latkes in a
 slightly warm oven while
 frying the remaining latkes.

Serve with plain yogurt or
 sugar-free applesauce.

* To reduce the calorie count of
 each latke, use a vegetable pan
 spray instead of vegetable oil
 for frying. Each person can
 then have 2 or 3 Mini-latkes!
 Estimated nutrients per serv-
 ing (1 latke):

Carbohydrate: 15 gr Protein: 2 gr Fat: 5 gr Calories: 113
 Exchanges per serving: 1
 bread, 1 fat

Cauliflower latkes

Yield: 16 mini-latkes

- 1 lb. fresh cauliflower, cut up
- 1 Tbsp. pareve diet margarine
- 1 small onion, chopped
- 3 Tbsp. unseasoned bread crumbs
- 1 egg, beaten
- Salt and pepper to taste, or use
 chopped parsley instead
- 1/4 cup less 2 Tbsp. oil, or,
 omit oil and use vegetable pan
 spray

Remove stems and leaves
 from the cauliflower head.
 Wash it and break it into flow-
 ers. Cook it in a large pan of
 boiling water, uncovered, at a

high heat, for 10-15 minutes or
 until very tender.

Heat 1 Tbsp. pareve diet
 margarine in a small frying
 pan. Add onion and saute
 over a low heat about 10 min-
 utes or until soft and golden.

Drain cauliflower thor-
 oughly after it is cooked. Mash
 it with a fork until only small
 pieces remain.

Add bread crumbs, egg,
 sauteed onion, and season-
 ings and mix well.

Heat oil in a large frying
 pan. Take 1 Tbsp. cauliflower
 mixture and press it together
 to make it compact. Flatten
 into a patty about 1/2" thick
 and slide it into the pan with a
 spatula. Fry 8 latkes at a time.

Fry until brown on each
 side (about 3 min. per side).
 Carefully turn with a spatula.
 Repeat with remaining batter.

Drain latkes on paper tow-
 Continued on next page

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Section 2, The Indiana Jewish Post

Continued from prev. page
els. Keep them warm in a 300 degree oven with the door Open to prevent latkes from becoming dry.

Estimated nutrients per serving (4 latkes):

Carbohydrates: 15 gr
Protein: 9 gr Fat: 10 gr
Calories: 186
Exchanges per serving: 2 vegetable, 2 fat

The latke recipes are among the book's 32 recipes which were developed by Teila Lichtman, R.D., a Chicago-based hospital dietician.

The book integrates basic information about the medical and dietary aspects of diabetes and weight control. Helpful inclusions are how to determine the nutritional content of commercially prepared convenience foods, use of artificial sweeteners, and where to obtain information and publications of interest to diabetics and those who wish to control their weight with diet.

In Foreword to the book,

Melvin M. Chertack, M.D., F.A.C.P., past president, Northern Illinois Affiliate, American Diabetes Association, says: "The author has compiled a basic reference that fulfills a long-neglected area of health care."

Kahn is also the author of

Some games for Hanukkah

Dreidle is an old Hanukkah game. This is the top with Hebrew letters on the sides. In playing the game, it is like the game of put-and-take. Gimel stands for gantz — the whole pot. Hay-halb-player takes half the pot. Shinshtel-player loses, must put one item into pot. Nunichts — take nothing. Candy or nuts may be used for the pot.

Variations are: have each letter represent a different numerical value. As soon as a

Continued on next page

the "Help Yourself to Health" series of educational handbooks. ARTHRITIS, DIABETES, HEADACHES, and HIGH BLOOD PRESSURE were published in 1983 (Contemporary Books, Inc., Chicago). Kahn is a Fellow of the American Medical Writers Association and a member of the American Society of Journalists and Authors.

Diabetes Control and the Kosher Diet is available at local bookstores and libraries. (Readers may order a copy by mailing a check for \$11.30 [\$9.95 + \$1.35 for shipping] to: Wordscope, Inc., P.O. Box 1594, Skokie, IL 60076.)

The book will be a nice Hanukkah gift for someone you love who is concerned about diet and weight control!

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Continued from prev. page
player reaches a score agreed upon, he wins. Or whoever scores the highest number of plays agreed upon, wins.

Another variation involves skill; each player gets an equal number of tries. The player who can spin the dreidle for the longest wins.

Or you can play: Hide the Dreidle — and variations of Hot and cold — using "Rock of Ages" as a clue, singing softly when far away and increasing in volume as the individual gets closer to the hid-

den dreidle.

Pin the candle on the menorah is another game. Make a menorah out of cardboard. Pin it to the wall. Let each player in turn be blindfolded and whoever comes closest to pinning the candle in the proper place wins.

Hannah Says: One person issues order, prefacing each order by "Hannah says" or "the King says." Orders in the name of Hannah are to be obeyed instantly. Those in the name of the king are to be

Continued on next page

How to observe Hanukkah

Each home should have its own Hanukkah Menorah. In some families, it is customary for each member of the household to have his own Menorah.

The entire family should participate in the lighting of the Hanukkah candles.

On the first night of Hanukkah, one candle is lit. On the next night two candles are lit, and another candle is added each night until eight are lit on the eighth night. For

the sake of continuity through the eight days, the same shamos ("servant") candle is used for the eighth day when the shamos lights the other candles and then is extinguished, except for the eighth day, when the shamos finally is allowed to burn out.

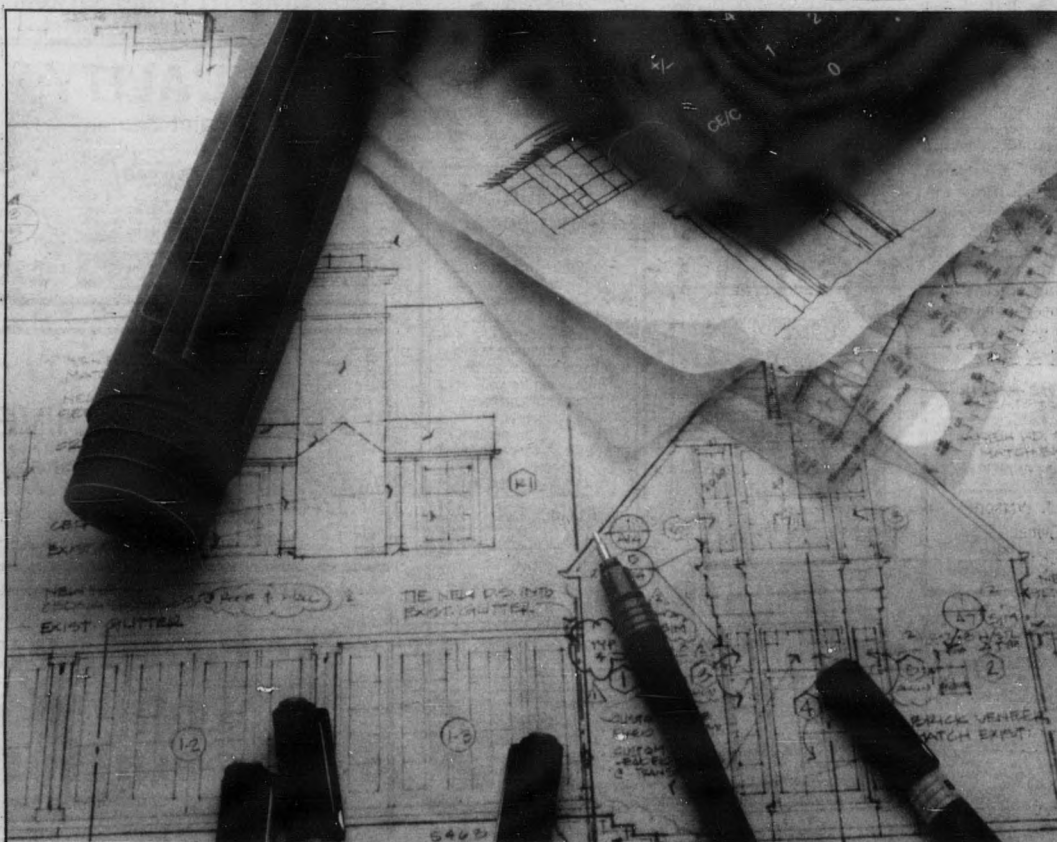
The first candle is placed at the far right of the Menorah and one candle is added each night, but always beginning at the far right. However, the candles are lit from left to right

to denote the importance of each day of Hanukkah.

On the fifth night of Hanukkah, each member of the family may make his charitable contribution. Contributions may be sent to a charity or institution of one's choice, a Temple fund, or brought to Religious School and added to the Keren Ami collection.

On Friday evening, the Hanukkah lights are kindled before the Sabbath lights.

Continued on next page



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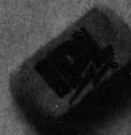
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Jewish fighters through history

By RACHMIEL V TOBESMAN

The celebration of Hanukkah each year holds a message for Jewish people throughout the world. A small group of Jewish rebels led by the Macabees rose up against the superior Hellenistic armies of Antiochus. The military victories of the Jewish people against the threats of religious suppression ensured the freedom to practice and the rededication of the Holy Temple in Jerusalem.

The Jewish forces in the Jewish homeland remained strong and always alert to challenge any threat to religious freedom. The military prowess of the Jewish people was well known. In the great armies of Persia, Greece and Egypt many Jewish soldiers

and commanders served with distinction.

The threat of Roman tyranny and paganism was challenged by Judea. The revolt against Rome lasted well over 100 years before the Jewish fighters of Masada and Betar fell in battle, and the Jewish people forced into exile.

Many believe that the Jewish fighting spirit disappeared at Betar. Some believe that

with exile the Jewish people became fatalistic, and had no spirit. Religious martyrdom, flight, and going like sheep to the slaughter commonly describe the reaction of the Jewish people to persecution until the 20th century.

The Jewish fighter survived the Roman onslaught and championed Jewish causes many times through-

Continued on next page

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The Hanukkah lights also must be kindled in the synagogue, but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the Hanukkah lights at home.

The traditional delicacy associated with Hanukkah is potato pancakes, or latkes. Legend teaches that Jewish housewives fed the Macabean patriots pancakes when they stopped to rest in their villages.

Continued from prev. page
ignored. The orders should be issued in rapid succession. Anyone who makes the wrong response is eliminated from the game. The last one to remain in the game takes over the issuing of orders.

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Continued from prev. page
out history. The Khazars, the great empire known for its military might and just laws were so impressed by Jewish soldiers that they became Jews themselves. The Berbers of North Africa, known for their ferocity on the battlefield were made up of several tribes. One tribe was Jewish.

A large Jewish community settled in Babylon. The knowledge of the sages of the Jewish people in that great community is still studied to this very day.

When Babylon was conquered by the Persians, it became part of the vast Persian Empire. The religion of Mazda spread into Babylon. The Exilarch (Prince of Captivity) Mar Zuta saw the threat of this alien religion to the Jewish people. He mobilized the Jewish people in 513 C.E. and defied the imperial forces of the Great King Kobad of Persia and his Mazdakite followers for seven years. When finally the Jewish forces fell to a superior Persian army, King Kobad inducted many of the Jewish fighters into his army. The King was so impressed with the military prowess of the Jewish fighters that he granted them religious freedom, and freedom from taxes.

The growing number of adherents to the Christian faith became the largest threat to the Jewish people. As the followers of Christianity spread throughout the world, the religion of peace and brotherhood forced conversion by torture and at the point of a sword.

In the spring months of May 711, the Berbers of North Africa started to build an Empire to protect themselves from the growing persecutors of Christianity. Tariz, the Governor of Tangiers led an invasion of Spain. Jews who were under the command of the Jewish commander, Kaula al Yehudi, were the spearhead of the attack forces. The invader forces routed the much superior armies of King Rod-

Continued on next page

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Continued from prev. page
eric of Spain.

Almost 400 years later Europe was gripped in religious fanaticism. Huge "armies" of peasants rose to the call of the Crusaders, the Holy War came in 1096. The cry, "Hip Hip Hooray" filled the air; the meaning of this phrase is "Hierosolyma 1st Perdita," or, "Jerusalem is Destroyed." Hooray is a slovic word meaning, "unto paradise." "Hip Hip Hooray" meant "Jerusalem is lost to the infidel, and we are on the road to paradise."

In May and June 1096, 500 Jewish men with some assistance from the King of Czechoslovakia fought off a massive crusader horde in Prague. The Jewish fighters lost only six men.

The heroic efforts of th honorable Jewish fighters so impressed Rabbi Yitzchok bar Moshe of Germany that he wrote: "Our brothers in Czechia do not act rightly when they carry on the Shabbos, their swords and shields, which they donned the day before. Sometimes, however, when there is the danger of attack and guarding the town, this may be allowed."

One hundred and fifty years later Europe was gripped in the throes of the Black Death. Over one third of the total population of Europe succumbed to the plague. The shiver, the high temperature, and the swollen glands caused death within 12 hours. The

plague was the fault of the Jews, the clergy and merchants claimed.

The Jews of Mainz were accused of poisoning the wells and spreading the Black Death. A great mob attacked the ghetto, but each time retreated from the 300 Jewish fighters.

After four days of fighting, the Jewish defenders claimed the lives of 200 of their attackers, but on 24 August 1349 the ghetto.

In Spain, the Church was growing strong, and in 1355 made a bid to capture the city

of Toledo. On Shabbos Kadoshim, Enrique de Trastamara entered the city. He massacred 12,000 Jews of the city of Toledo. The Jewish community of 70,000 strong rose to avenge the spilled blood of their people, and turned back the invaders in their attempt to capture Toledo.

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Continued on next page

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CBI helps to beautify Israel

By LILI EYLON

At an army camp somewhere in Israel, dignitaries and guests gather on the manicured lawn for a ceremony awarding prizes to the neatest, most beautiful military base. In a Jerusalem school auditorium, youngsters give a musical performance about cleanliness in the school and the city to visiting local schoolchildren, and proudly receive citations for enhancing their environment. In Ashkelon, policemen arrive from all parts of the country to watch colleagues receive awards for a well-kept station. And at a presentation in Tel Aviv, some 600 men and women from Israel's world of industry witness the distribution of stars from an organization called CBI to representatives of 165 factories.

CBI — the Council for a Beautiful Israel — is the common denominator in all these scenes. The organization is Israel's watchdog for aesthetics and cleanliness, flowers and greenery, environmental improvement and environmental self-help in just about every area of life. Its slogan, "Keep Israel Beautiful," promotes a do-it-yourself campaign to preserve and beautify the country's natural and historic sites.

CBI sprang out of a 1970 Knesset debate stressing the

Continued from prev. page
centuries ago. Whenever the Jewish people have been threatened the fighters have risen. The Jewish people have never went like sheep to the slaughter.

On Hanukkah, while we celebrate the victories of the Maccabees let us remember other heroes who rose to the threat of prejudice and hatred against the Jewish people.

need for an organized effort to protect Israel's environment. At the Knesset's request Mrs. Aura Herzog, then director-general of CBI, mobilized some 60 prominent town planners, architects, civic leaders, educators, businessmen and lawyers to make recommendations for improving the quality of life in the cities and promoting environmental education programs among youth.

An initial survey demonstrated a great need for environmental education showing that only 2 percent of Israelis were concerned with the condition of their environment. Wrote one CBI board member, "Israelis are ready to die for the motherland, but don't seem to care how they live in it."

Fifteen years later, over half a dozen regional chapters, scores of volunteers and thousands of participants in various projects attest to CBI's success. Preserving Israel's environment has become an international cause, with CBI chapters in the United States, Switzerland, Great Britain and Belgium actively supporting its extensive program and new chapters establishing themselves in Holland and Germany.

In order to involve large portions of the population in its work, CBI resorts to frequent competitions. It has sponsored contests for slogans, songs, childrens' drawings and — in conjunction with the popular TV consumer program *Kolbotek* — for the cleanest and most attractive gas station and shop window. Prize-winning objects such as benches, bus station shelters, litter bins and billboards are now in wide use throughout the country.

The brightly-colored playgrounds now seen and enjoyed all over Israel and another CBI achievement, introduced when the Council presented a playground it had received from the manufacturer to the town of Rosh Ha'ayin as a gift. Now CBI is concerned with finding ways to provide much needed shade for these playgrounds.

Fix-up, clean-up, paint-up campaigns are perennial Council successes, as are its

recently initiated senior citizens' garden clubs. Developed in cooperation with the Joint

Distribution Committee's Brookdale Institute and with the active help of octogenarian garden expert Walter Frankl, the clubs cater to the needs of the elderly, for whom light gardening and the care of indoor plants is an ideal way to keep busy and healthy in mind and body.

While most issues tackled by the council are universal by nature, some problems are unique to Israel. Thus, for instance, an imaginative project initiated and sponsored by CBI's American Friends sees to the conversion of neglected space around public air-raid shelters into useful and attractive sites. Under this program, the large roof of a shelter in Tel Aviv's Hatikva quarter was transformed from a neighborhood eyesore into a pleasant playground with a swing, see-saw, slide, as well as trees and benches.

CBI's Design Committee is currently devising a workable plan to give a more specific character to Israel's development towns, which all tend to look drab and similar in appearance. A committee of lawyers and architects recently recommended that the Ministry of the Interior issue directives requiring all construction elements such as pipes, air-conditioning vents and heating units to be planned from the outset as an integral part of all new buildings. A third team is relieving the bareness of the Tel Aviv-Haifa road by introducing trees and greenery as well as a system for soil conservation near overhead bridges.

A major project now on the CBI drawing board is the establishment of a national training center in Tel Aviv's Hayarkon Park, where professional groups as well as individual citizens will be taught to improve their surroundings. Programs in environmental aesthetics, horticulture, ecology, town planning and mobilizing volunteer participation will be offered to industrialists for their factories, to merchants for commercial centers and to decision-makers in municipalities for public areas.



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Marina Furman visits Indy

Former longtime refusenik Marina Furman, now of Israel, visited Indianapolis Tuesday to help raise money for the resettlement of Soviet Jews.

Furman met with individual

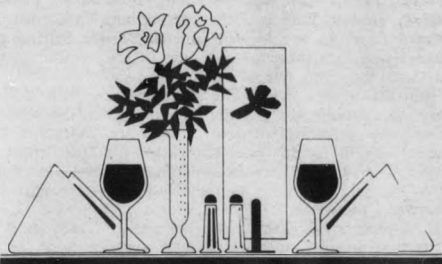
Gangs
Continued from page 5
open dialogue following Purvitis' talk.

The event is a Youth Issues Forum, sponsored by the

ual donors. Her stop in Indianapolis is part of a national tour she is making, said Harry Nadler, executive vice president of the Federation.

Center and by Jewish Family and Children's Services.

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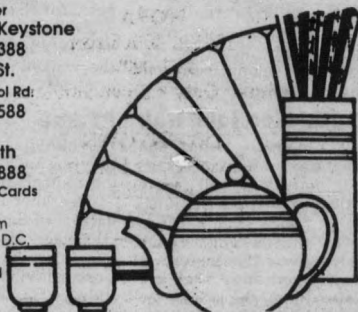
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TEEN CONNECTION

By DAVID PLOTINSKY

The most popular Jewish holiday will be here soon. Hanukkah is loved by everyone because of the many customs and memories it holds.

Outside the Jewish community, it is widely believed that Hanukkah is the Jewish version of Christmas. Actually, Hanukkah is not even remotely related to the Christian holiday that falls around the same time of year.

There is one Hanukkah custom, though, that has been borrowed from Christmas. The modern tradition of exchanging gifts was not originally part of the holiday, and has no religious significance. Perhaps this practice evolved in order to quell the feeling of being left out that many Jewish kids experience at this "jolly season."

Still, let's admit it, the presents are what most people, old and young, look forward to the most. What do teens this year want for Hanukkah? Let's see.

Sara Bader actually wants Hanukkah "gelt" (money). Why? With the cost of education rising, she wants it for college.

Clothes also seem to be high on people's lists. Shaina Ettinger is one of these people. Abby Hurwitz is more choosy, hoping for a wool coat. Abby also would like a car. (By the way, I'd also like a car. Please encourage my parents. Thank you.)

Jeremy Klotz wants a Bears team jacket, despite their recent loss to the Vikings. Though I am a Giants fan I can still appreciate Jeremy's spirit. (True, the Giants also lost that day, but I'm sure they'll beat the 49'ers on Monday. Unfortunately, my deadline occurs before the game so I can't give you the score.) Jeremy also wants a gift certificate for some music, a request echoed by Sandy Weisz, who could use some CD's.

Brian Cohen gets his own paragraph, because his gift wish was different from all the others. Brian wants a golf bag.

Parents, relatives, friends, pay attention. If you want to be popular with your favorite teen, these ideas may help. My best wishes to you all for a happy Hanukkah.

BULLETIN BOARD

—B.B.Y.O. (B'nai B'rith Youth Organization) will hold a social Saturday night, Dec. 8, at the Jewish Community Center. Call presidents Kim Nisenthal (844-9284) or David Ross (255-2755) for more details.

—N.C.S.Y. (National Conference of Synagogue Youth)

will have a surprise Hanukkah event on Saturday night, Dec. 15. Tip: A "surprise event" means they don't know for sure what it is yet. Call president Malka Pakula at 844-4929 for information.

—I.F.T.Y. (Indianapolis Federation of Temple Youth) will throw a Hanukkah party at I.H.C. (Indianapolis Hebrew Congregation) at 2:30 on Sunday, Dec. 16.

—U.S.Y. (United Synagogue Youth) will usher at a wedding at Beth-El on Dec. 16.

A Hanukkah party will follow. Call president Mark Hoffman at 575-8067.

—Dec. 13 is U.S.Y. night at Beth-El. Come and hang around with your friends. The evening begins at 7:00.

Kudos

—Saul Nurok's North Central soccer team is Boys' Sectional Soccer Champions.

—Shaina Ettinger's North Central soccer team is Girls' Sectional and Regional Soccer Champions. Congratulations to both Shaina and Saul.

OBITUARIES

Dr. David Wides, taken by death

Dr. David Stephen Wides died Saturday, December 1. He was 41.

Born in Indianapolis, Dr. Wides graduated from Indiana University and Guadalajara (Mexico) Medical School. He taught bridge for several years in Miami, and was a life master bridge player.

Dr. Wides was a member of Congregation Beth-El Zedeck and the American Contract Bridge League.

Services were conducted by

Rabbi Dennis Sasso Monday at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth-El Zedeck North Cemetery.

Memorial contributions may be made to the Damien Center or the congregation.

Dr. Wides is survived by his mother, Pearl Leventhal Roth of Indianapolis; two brothers, Barry of Indianapolis and Ronald of Israel; a sister, Michele Fleischman of Lexington, Ky.

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Norm

Continued from page 7

20 years of service with the New York Life Insurance Co. He will be honored with a lovely luncheon on Dec. 12 at the Marten House. Bernie, may you be "insured" of many more years of good health and happiness.

FLASH! A newly formed professional musical group, the Russian Chamber Ensemble, will play at the JCC on Sunday, Dec. 9, at 7 p.m. This group is made up primarily of recently-arrived Russian Jews, organized by local cellist, Polina Umansky and sponsored by the cultural arts committee of the JCC. For

more info, call JCC 251-9467.

FLASH! Back home in Indy are Roz Engel and daughter Pam, after visiting in Madison, Wisconsin, with son/brother, Sandy/Vera.....Mazel Tov to Rose Scheffler, who just returned from her granddaughter's wedding in Los Angeles. Accompanying Rose, was daughter Ellen Bernstein.

FLASH! Jest for laffs. A fellow just back from California, commented, "I didn't realize how bad the smog was until they started making the freeway signs in braille.".....OR.....A lawyer was speaking to his woman

client, "O.K., madam, I'll take your case, but do you think it advisable for you, a mother of 20 children, to accuse your husband of neglect.....OR.....The oculist asked his patient, "Can you read the third line on the chart?" The patient answered, "Sure, its CWDK. I'm not good at pronouncing it, but I think he was a tackle at Notre Dame."

FLASH! So true. "I'd like to see those savings and loan officers put in jail," commented one woman after reading the latest about the S&L crisis, "with their sentences compounded daily."

FLASH! Happy December birthday to Julius Zukerman, Helen Engelberg, Dr. Irwin Malament, Hilda Seidman, Margy Layton, Phil Pecar, Gerald Kraft, Dr. Leon Berger, Marcia Levin, Ben Borinstein, Murray Spasser, Bertha Iszak, Bess Sacks, Joan Fisher, Lena Schwartz and Sol Blickman.....Celebrating a December anniversary are Louise/Jerry Litwack, Dave/Audrey Cohen, Donna/Max Nelson, Dr. Gary/Gala

Breslauer, Bob/Phyllis Netzorg, Carolyn/Fritz Goldbach, Michael/Janie Maurer and Scott/Belinda Blumenthal. Enjoy your breath birthdays and wonderful anniversaries.

FLASH! Employee to boss: "Sir, can you let me off tomorrow afternoon to go Xmas shopping with my wife?" Boss to employee: "Certainly not, we are too busy." Employee to boss: (much relieved) "Thank you, sir."

Gisela

Continued from page 4

tal in Detroit. India otherwise did not make a favorable impression on the Lichters.

"Wherever you go in the world, you appreciate — with all the country's faults — to come home to America," she said.

A TRIBUTE TO REMEMBER: Two weeks ago the celebration of a chair named for Dr. Charles Fisch at Indiana university took place. June and Charlie's grandchildren, Mark, 16; Steven, 15; Adam, 14; David, 11, and Allison, 13,

attended and heard the speaker of the main address during the banquet, point out that everything in life isn't just money. Hard work, dedication, scholarship, integrity played an important part in Dr. Fisch's distinguished career.

VISIT: James H. Goldstein came for a four day visit from Sacramento, CA. He visited his father, Paul Goldstein, and his grandparents, Bell Goldstein and Shirley and David Fink as well as aunts Marcia Levin and Marcy Linder and numerous cousins.

HOME FOR THE HOLIDAY: The Thanksgiving feast in Marjorie Jacobs' home was a happy one. Enjoying the turkey dinner were her son and family, Susie and Dick Jacobs; their children, David, Washington, D.C.; Karen, who attends the American University in Washington, D.C., and Lauri. Marjorie's other son, Steven, and his wife, Sharon, were there and Caroline and Fritz Goldbach and their daughter and son-in-law from Boston, Ann and Jim Dinatali; Jim's mother, Pat Dinatali, as well as Mary and Harold Massery from Washington, Ind. Evelyn Winfield came from Winnetka, Ill., Madeline and Mark Lilienthal with children Robert, Abby and Becky also came in from Lafayette.

GOLDEN: Congratulations to Lee and Hyman Bearman, who celebrated their 50th wedding anniversary at the Marten Manor. More than 60 people attended the warm-hearted occasion.

GREAT TRIP TO THE GREAT WALL: Deedle and Howard Kahn returned from a land-sea journey to China during October. They were thoroughly impressed with China's ancient culture. They saw no acquaintances during the trip, but left messages to newlyweds Shirley Efrogmson-Kahn and her husband, Koppel, who had a similar itinerary traveling one day behind or ahead of Deedle and Howard.

Deedle says the hotels are highly efficient and she recommends the journey to anyone, because the experience is most rewarding. The Kahns lived for eight days aboard the ship Ocean Pearl and sailed the Yellow Sea, stopping at various ports.

South Bend group also attended GA

Dear Editor:

In a recent article on Indiana delegates to the General Assembly in San Francisco, you neglected to mention the delegation from South Bend.

The South Bend delegates were: Dr. David Gardner, Marilyn Gardner, Dr. William Gitlin, Kimball Marsh and Judy Wein.

We would appreciate your correcting this omission. Thanks in advance for your prompt attention to this matter.

Kimball Marsh
Executive Vice President
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JPO12/90

A new era

The outline in our center spread in this issue of how the diaspora will strive to raise the \$1.3 billion required to absorb the million Russian Jews expected to arrive in Israel in the next few years may not be the kind of popular reading that Post and Opinion readers have been accustomed to. But for those whose memories go back to only a few years ago when the Jewish Agency was under the thumb of the Zionist contingent and led by the late Leon Dultzin, the laying of the facts on the line by the current leadership is like the difference between night and day.

Some 15 years or so ago, the American contingent in the Jewish Agency sought to break the iron control that prevented the basic representative organization of world Jewry from operating as the kind of business organization that its work for Israel required. In fact, Max Fisher brought a Harvard University team to Israel to study the operations of the Agency and bring some sort of plan that might deprive the Zionist political parties from control and bring the financial situation into some sort of responsibility.

Over the years, an unpleasant tooth and nail fight recurred continually until the diaspora leaders brought some order out of the chaos and put the Agency on a financially reliable basis.

What is clear with the present plan for putting the dollar sign on the needs to absorb the Russians is that it not only doesn't grab for pie in the sky, but also makes allowances for contingencies, a new development and practice.

No one can predict if the diaspora will be forthcoming with the amount it will be asked to provide for the \$1.3 billion budget, but there is the promise that obtains from the fact that the \$600 million that the diaspora was to provide when the figure of the Russian immigration was less than a quarter of a million was reached and in, fact, oversubscribed.

Giving the diaspora, as it is now doing, faith in the operations of the Jewish Agency is the best way to assure that world Jewry will rise to the occasion.

Nurse knows who to blame

TEL AVIV — Only a psychiatrist can find an answer to the Swedish volunteer nurse who was stabbed by an Arab youth in a hospital in Gaza and who blamed Israel, according to Hadashot, the weekly Israel paper.

"My stabbing is undoubtedly a result of an Israeli conspiracy, intended to induce conflict between the Arabs of the territories and the medical organizations

that help them and the world," she said. While describing her assailant as a "little imbalanced," she added that he had been brainwashed by the Shin Bet, Israel's FBI, or "that he was blackmailed and forced to attack me. There is no other explanation, because everyone in Gaza likes me very much and knows that I take heartfelt care of them."

Arms purveyor faces prison

TEL AVIV — A jail term of three years faces Lt. Col Yair Klein who has pleaded guilty to a charge of exporting military equipment and expertise (to Colombian drug lords) without requisite licenses. He was charged with forwarding arms and military know-how to Colombia and the Caribbean island nation of Antigua and Barbados. His associate, Lt.

Col. Yitzhak Shoshani, will be tried on the same charges later this month.

Colombian authorities accuse Klein of advising the assassins of presidential candidate Luis Carlos Galan in 1989 and issued a warrant for his arrest which Israel has refused to honor because it has no extradition treaty with that nation.

We owe an apology to Mendel Kaplan, the chairman of the Jewish Agency Board of Governors, and a kick in the pants to himself. We interviewed him at the General Assembly of the Council of Jewish Federations in San Francisco and it would have made a center spread for us. But you'll never have a chance to read it. Our tape recorder went on the blink or else we failed to operate it correctly. On returning to Indianapolis we were all prepared to have the interview transcribed, but none of the tapes — we recorded a number of speeches — bore the interview.

The apology rests on the fact that in an editorial in our issue of Nov. 14 headed, "No Cheerleaders", we named a few top American Jewish leaders who had invested heavily, both financially and with their feet, but who when faced with the politically-ridden business environment in Israel, had been forced to give up and withdrew.

We added to the list Mendel Kaplan, pointing out incorrectly that the very successful South African metal manufacturer who spends half of the year in Israel, was wise enough not to get involved in any commercial enterprise in Israel.

The theme of the editorial was that calling on diaspora business tycoons by exhortatory appeals was a waste of breath or words.

In the *farfallen* interview with Mr. Kaplan we learned how far along a supposedly qualified newspaperman such as we call ourself could be toward his dotage.

A number of years ago when the issue of investing in a factory in Israel arose in the Kaplan menage in South Africa, his father who had founded the metal manufacturing empire there, warned against such a step based on the experience of others who had made such mistakes. His mother, though, while agreeing with the problems that could be encountered, took another stand. This was Israel, not a foreign country, and so the first of what is today nine manufacturing plants are successfully providing Israel industry with its needs in the areas in which the Kaplan family is the expert.

There was a caution, however.

The enterprise must be operated on business principles that obtain in the commercial world, not like another Israeli-run venture. Any attempt to let practices which are common in Israeli enterprises intrude would be disastrous. In other words, forget philanthropy and forget that the factory or venture is in Israel. Operate it on tough business principles with the same

hardheaded supervision as if it were an extension of whatever was the business in the diaspora. Then success was possible, and that is what the nine factories the Kaplans have established in Israel have met.

Mendel Kaplan has been a godsend to the Jewish Agency and therefore to Israel and therefore to the diaspora. If the Russian immigration is absorbed with a minimum of problems as thus far seems possible, then Mendel Kaplan gets as much credit as does any Israeli leader, if not more.

Graenum Berger, who was most responsible more than anyone else for bringing the plight of the Falasha, the Ethiopian Jews, to the attention of the Jewish world was not his assertive self when he wrote the article for our center spread last week. He handled the Jewish community leadership with kid gloves when the facts are that this leadership ignored the problem year after year despite all the efforts of those who knew that for every day that passed, the danger of life and death for the Ethiopian Jews increased. Year after year, the Council of Jewish Federations refused to permit the American Association for Ethiopian Jews to have a place on the program at the General Assembly, and one year when a parlor luncheon was approved, a then vice president of the Joint Distribution Committee promised that aid would be provided to the Falasha, but never carried through and that was perhaps eight or nine years ago or more.

On one of our trips to Israel, perhaps 15 years ago, we visited the then small colony of Ethiopian Jews at an absorption center near Ashkelon, and had a disappointing talk with the late Arie Tartakower, a co-chairman of the World Jewish Congress who was supposed to be monitoring the Ethiopian Jewish situation, but was in fact, not pursuing this task at all.

Although it was almost 100 years ago when a French Jew, Jacques Faitlovitch called attention of the Jewish world to the Ethiopian Jews, it provided quite a stir, but although he took a young Falasha back to Paris whom he provided with a college education, it wasn't until Israel was established that some spare interest was accorded them by the Jewish community, mostly promises and nothing else. It was clear that they were Jewish, and since then they have languished in poverty around Gondar without a single penny being spent

Continued on page 5

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Israel fears Iraq to retain arsenal

Concern over the overtures to Saddam Hussein by President Bush highlighted Israel's position over the newest development in the Gulf Crisis as Prime Minister Shamir prepared for his visit to the White House next week.

At last Sunday's Cabinet meeting, Yuval Ne'eman, Science and Energy Minister, termed the new development a "Munich," but other Cabinet members demurred. The Prime Minister told his colleagues that the offer to Saddam came as a surprise. While other heads of nations friendly to the U.S. were phoned by President Bush in advance, the best Israel got was a letter from Secretary of State Baker to Foreign Minister David Levy.

The view in Israel was that despite Bush's insistence that he was not prepared to negotiate with Saddam Hussein, in fact that was exactly the risk she was taking.

One thing the Israelis fear is that while Iraq might be persuaded to vacate Kuwait, her military might could remain undisturbed.

Israel was pleased with the several announcements by the U.S. that linkage of the Iraq question with the Palestinians in the Occupied Territories was out of the question.

Yet the U.S. is committed to a drive for peace in the Middle East, which inferentially means an effort to solve the problem of Israel and her neighbors, not to mention the Palestinians in the West Bank and Gaza.

There is no question but that the best development for Israel would be eliminating the threat of Iraq whether or not that meant going to war, consequently the latest salient by the U.S. seems to preclude that eventuality. It is remembered that when Israel bombed the Iraq incipient nuclear bomb installation that was exactly what her risk was.

On the New York Times op-ed page, columnists William Safire and Anthony Lewis were on opposite sides of the current Iraq situation. Safire cautioned that whatever arrangement developed from the Saddam talks be telecast so that the "world would know precisely what is offered and not offered."

He drew a gloomy picture of the alternative. "Saddam Hussein would remain in power by thundering that he had been betrayed; he would plow his new oil revenues into nuclear missile production. In a few years, he would snatch back Kuwait and bite into Saudi Arabia, knowing we would not put American cities to risk."

Lewis on the other hand was, if not enthusiastic, certainly supportive. "No one can be sure that a man with Saddam Hussein's ambitions will yield to compulsions of reality," he wrote. "But he has done so before, and there is a real possibility that he will take the way out opened up by Mr. Bush's initiative."

"American superhawks would not be satisfied. They would still want to send American soldiers into battle to destroy Iraq's military capability. George Bush and the rest of us would prefer a peaceful withdrawal from Kuwait to war," he concluded.

Six other U.S. Jews on murderer's list

NEW YORK — Had the assassin of Rabbi Meir Kahane not been apprehended, one or more of six other American Jews might have met the same fate. The six had been warned by the Federal Bureau of Investigation and offered physical protection three weeks ago.

Those targeted were Rep. Gary Ackerman, Federal Judges Edward Korman and Jack Weinstein, former assistant U.S. attorney Jacques Simmelman, and Howard Adelman, a columnist for the Brooklyn Jewish weekly, The Jewish Press. The sixth intended victim has not been identified.

All but one of the persons on El Sayyid Nosair's list were involved in one way or another with the case of a Palestinian from the West Bank city of Ramallah who was extradited from the U.S. to Israel for his role in an April 1986 attack on a Jerusalem bus in which the driver was killed and eight passengers wounded.

Ackerman said he was not persuaded that Nosair acted alone, adding that he took the threat seriously.

Canada's first permanent Jewish settler, Ferdinand Jacobs, was a fur trader in the employ of the Hudson Bay Company in Manitoba.

Watson a pro in more ways than one

KANSAS CITY — When Tom Watson, the golf pro, told his country club that he was resigning because it had rejected from membership a prominent local Jewish man, he asserted the best kind of sportsmanship that was possible. He added that his family was Jewish, not mentioning his own religious background. It was known widely that Mrs. Watson is Jewish.

The man whose membership was rejected

is Henry Bloch, chairman and co-founder of H&R Block, Inc. The New York Times said that the Watsons' two children are being reared as Jews.

"They put a prominent Jewish person up for membership," Watson said, "and his application was withdrawn. It's something I can't personally live with because my family is Jewish." The club has no black members either.



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OBITUARIES

Copland death widely mourned

NEW YORK — The death of Aaron Copland at the age of 90 was mourned throughout the musical world and otherwise as the man who is probably the nation's most widely honored composer passed to his reward. Only two weeks ago he had celebrated his birthday. His death followed two strokes.

He was best known for his Appalachian Spring, Rodeo and Billy the Kid. He was generally recognized as truly representing the American mood. Even the film world came to him for the music for Of Mice and Men, Our Town, North Star and The Red Pony, and was



Aaron Copland

not only not disappointed but thus gained a spot in music history they hardly can have anticipated.

Norman Cousins succumbs at 75

LOS ANGELES — Norman Cousins, who rose to fame as editor of The Saturday Review of Literature, died at the age of 75. His career ended as an adjunct professor of psychiatry and biobehavioral science at U.C.L.A. After he retired from the Review, he wrote a

book, "Anatomy of an Illness: As perceived by the Patient," which became a best-seller and which presented the contention that a patient's attitude can combat a grave illness, which in his case was a life-threatening form of arthritis.

David A. Morse, ILO head, at 83

NEW YORK — David A. Morse, former acting U.S. Labor Secretary, and director general of the International Labor Organization,

died at the age of 83. He accepted the Nobel Prize in 1969 for his organization which promoted the eight-hour day as far back as 1919. He served in World War II as a captain in North Africa and in Italy. He was transferred later to England and won promotion as a major.

Death Notices

Rabbi Jossel J. Kratzstein

We record with sorrow the passing of our beloved colleague and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry.
Rabbi Irwin Groner, Pres.
Rabbi Joel H. Meyers, Exec Dir.
The Rabbinical Assembly

G. Sidney Halter, grid league officer

TORONTO — G. Sidney Halter, who was the first

60,000 protest Likud surrender

JERUSALEM — It did not take long for the Likud to pay off the Agudah, the Orthodox party, for joining forces with it as a bill has already passed its first hearing in the Knesset somewhat limiting abortions and forbidding the sale of pork.

But 60,000 young and liberal protesters jammed the plaza outside the Tel Aviv Museum to protest the limitations on their rights. The rally was called by Hemdat, an umbrella body of 57 groups including Reform and Conservative organizations and humanist movements.

Force may not be used — as in this case the law — to impose religious commands, and Rabbi Shmuel Avigdor Cohen, an Orthodox member of the Labor party, called the action of Likud "Hilul Hashem," a desecration of the Holy Name.

commissioner of the Canadian Football League, serving from 1957 to 1966, died in Winnipeg at the age of 85. An attorney, he was president of the Winnipeg Blue Bombers Football Club and chairman of the Manitoba Racing Commission. His name appeared in six sports Halls of Fame and he was named to the Order of Canada.

He was active in interfaith work and for 30 years directed the annual track and field department of the Winnipeg Catholic Schools.

His background goes deep into Canadian Jewish history as his mother Rona Lechtzieher was the daughter of prairie pioneers and the first Jewish woman born in Winnipeg.

'Kamikaze' attack kills one and injures three others

TEL AVIV — The latest almost kamikazi attacks by Arabs within Israel proper that have disturbed the populace resulted in the fatal stabbing of a 24-year-old yeshiva student from Jerusalem and the wounding of three other Israelis by three West Bank Arabs. The assault took place on a bus heading for nearby Petach Tikvah.

Baruch Eisler died at Beilinson Hospital while undergoing surgery.

The three Arabs boarded the bus and took seats in the rear. They suddenly rose, shouted Allahu Akhbar (God is Great) and stabbed the four passengers sitting directly in front of them. The driver stopped his bus, fired his pistol in the air and then pointed it at the three Arabs. A police explosives expert carrying his Uzi machine gun jumped from his car as he heard the commotion and after firing a shot into the air he killed one of the Arabs who had risen from his seat brandishing a knife. The second Arab was wounded in the hand and the third was pounced on by the passengers and beaten severely before he was arrested.

Only a few hours earlier another tragedy was prevented when a hand grenade was tossed from a speeding car into crowded Dizengoff Street, Tel Aviv's main thoroughfare, which was crowded with strollers and cafe patrons. The bomb failed to explode.

Hammer Bar Mitzvah, guests stun the Jewish community

LOS ANGELES — Who the rabbi will be and how the bar mitzvah can be celebrated at a swank hotel is not as important as the name of the person who is celebrating his assumption of his Jewish obligations, for that man is Armand Hammer, the leading philanthropist who has displayed his Jewish loyalty on so many recent occasions.

At the Beverly Hilton Hotel on the first night of Hanukkah joining in the occasion will be luminaries of the worlds of business and entertainment whose names are on the tongues of anyone who can read a newspaper.

Rabbi Marvin Hier of the Wiesenthal Center, who obviously is Orthodox, will probably conduct the ceremony, although that was not announced — only that he would be among those



Armand Hammer

celebrities who will be in attendance.

Others are Merv Griffith, Randolph Hearst, Bob Hope, Lee Iacocca, Quincy Jones, Sherry Lansing, Sanford Sigoloff and Sen. Pete Wilson.

Co-chairmen of the evening are Albert Reichmann and Guilford Glazer, Honorary dinner chairman is Ted Turner.

A giant strike over tax hike

TEL AVIV — Israel's public sector was shut down Sunday, with government and municipal offices closed and Ben-Gurion airport idled as planes bringing Soviet immigrants were diverted to military airports. The Histadrut, Israel's giant labor union aligned with the Labor Party, protested tough new economic measures that included a rise in taxes to add funds to the treasury for the absorption of Russian immigrants.

(An article by The New York Times bureau chief in

Israel featured the view that Israel welcomed the newcomers but was not willing to burden itself for them.)

Schools were closed, judges presided in courts sans clerks and TV was blacked out. Hospitals and clinics operated with limited Sabbath staffs.

Private businesses and industrial employees were exempted as talks opened between labor officials and Finance Minister Yitzhak Moda'i who announced the new measures.

Hezekiah, king of Judah from 720-692 BCE, in contrast to his father, Ahaz, freed religious worship from Assyrian influence, purged the temple and the palace of images and pagan altars and renewed a pure monotheism.

Belmont Park is named after August Belmont (originally Schonberg) who came to America as an agent for the Rothschilds in 1837 and was a patron of the turf and an art collector.



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CONTRIVED PHOTO — As any newspaperman who knows what goes on in the world of journalism would detect, this is not an accidental pose that a cameraman came upon on the beach at Tel Aviv. It is a contrived picture that was ordered because the paper needed something to break up its dreary pages: A siege of unusually warm days around the High Holidays found the beaches full, and this British tourist took advantage of the good weather to do her reading in public.

Chess prodigy

Of the five prodigies included in the report in the current issue of *Parade Magazine* by Jeri Fischer, one is Jewish, Tal Shaked, who at 12 years old has held the highest U.S. Chess Federation rating for his age. The son of Moshe Shaked, a university mathematician in Tucson, he began playing at age eight and a year later, then in third grade, he tied for eighth in a national chess tournament for junior high school students. This May he placed above 296 contestants to become the National Elementary School Champion. Tal is no chess grind. He also plays tennis and basketball and the clarinet.

Editor's chair

Continued from page 2

for them, while millions of dollars were being provided for other Jews; victims of whatever hardships they faced because they were Jews.

World Jewry had many other problems, but that doesn't detract from the fact that the Falasha were treated poorly. By today the JDC has done nobly, perhaps to eradicate its feeling of guilt, and of course Israel has been bending every effort to get them home, and the way the wind is blowing currently, it could be that the last Ethiopian Jew will shortly be brought to their Promised Land.

The Falasha were ignored because they were black, and don't let anyone tell you differently.

Readers of The Post and Opinion did come to their rescue. As The P-O has done from time to time since its readers provided

\$40,000 for scholarships of Israeli youngsters when tuition was required for all high school students, \$10,000 was provided by our readers to buy a tractor for the Falasha. Haile Selassie had granted the Falasha a plot of land on the Sudan border, and the tractor was for use in cultivating the large plot.

When Sudan claimed the land and began shooting at the Falasha who had come from Gondar to clear the trees for cultivation purposes, that possibility went up in the air. The fund was not wasted, though, and was used to smuggle some Falasha out of Ethiopia to Cyprus and from there to Israel.

No, the Jewish community cannot claim any plaudits for ignoring the Falasha, and men like Graenum deserve a Nobel Prize whenever a Jewish counterpart is established to reward those who strive for what is right against all odds.

Gas masks won't smother Israeli smiles

By JUDY CARR

Today, a pleasant sunny day in November, I went walking in the Tel Aviv Midrachov — a street converted into a walkway where people who make pretty handicrafts set up tables and sell them.

What a peaceful, happy morning. Choosing a glass Magen David or a mezuzza, admiring silver jewelry or Yemenite beadwork or hovering over a ceramic mug.

Easy to forget that in the paper that morning appeared a front page article that Syria, bordering on Israel, has chemical weapons equal to those of Iraq and in less than a year Iraq may have nuclear weapons.

This did not disturb Gloria, a pretty, religious girl who sold me the glass Magen Davids. Tell me what would happen to the New York shopping scene if there had appeared a headline that chemical weapons were levelled on Fifth Avenue from neighboring New Jersey... Alright, I'm only asking you...

So what is there about these crazy Israelis that have just been equipped with gas masks and instructed what to do if the environment is contaminated by mustard gas and go strolling round in the sunshine having a pleasant time?

Don't ask me, I don't want to give a Zionist lecture about all that Israelis have been through and tell you to come on aliyah and share our unique lifestyle. We are an enigma and a bit nuts, I guess.

Come to think of it, I didn't see wads of money being handed out in the Midrachov. Most Israelis are saving their shekels and apprehensive about being called on their bank balance.

But we don't panic. We don't have breakdowns about the state of our bank accounts. We go out in the sunny, pleas-

ant street and see those who can afford it sitting in the cafes and we walk along and admire the handicrafts.

Americans, we are perfectly all right here. Chemical weapons, mustard gas, a nuclear bomb or two, it is all the

name of the game of living in Israel.

Even if we do have to put on those gas masks, what is my bet that a day or two later we will be all out in the Midrachov, Gloria will be selling her glass, and it will be fun again.

Baltimore Jews reject far right organization

BALTIMORE — Whether on the right or the left, the Jewish establishment rejects those who seek the rights of the Palestinians or those who would deny the Palestinians their rights.

That seems to be the case here as the Baltimore Jewish Council rejected the application for membership of the Americans for a Safe Israel. Not too long ago the Philadelphia Jewish Federation turned down the application of Peace Now, which is on the other side of the spectrum.

The vote here was 46-9.

The Council's executive committee, the American Jewish Committee, the American Jewish Congress, the National Council of Jewish Women and the Union of American Hebrew Congregations urged voting against inclusion, pointing out that the organization's efforts are "irresponsible" and "dangerous," according to the *Baltimore Jewish Times*.

Statistics show faith slipping

NEW YORK — New findings of the National Jewish Population study, which was reported at the General Assembly of the Council of Jewish Federations in San Francisco include the following somewhat startling "facts".

Although conductors of the study under the auspices of the Council of Jewish Federations stated that a

full report of the findings is still a year or two or more away as computers analyze the responses that are considered accurate up to three percent, some conclusions are apparent now. They include:

- ✓ 210,000 former Jews have given their allegiance to other faiths.
- ✓ 2,000,000 gentiles live

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'White Palace' and its Jewish aspects

By RABBI ELLIOT B. GERTEL

White Palace has a definite "Jewish aspect" to it, but it is not really a film about Jews versus other groups, though superficially



it might be viewed that way. It is, first and last, a love story about the unlikely romance between a 27-year-old Jewish yuppie, Max Baron, who is trying to cope with the death of his wife in an auto accident, and a 45-year-old waitress named Nora Baker who worships Marilyn Monroe and struggles to make ends meet. Max meets Nora when he indignantly enters a hamburger joint, the White Palace, to complain that the order of hamburgers was short of the amount requested for a friend's pre-wedding party. That Max is so fastidious as to leave a party to right a hamburger order is only one aspect of his orderly, neat, exacting nature which will contrast so sharply with Nora.

James Spader and Susan Sarandon are just fine in their roles as Max and Nora. Spader is especially good in depicting Max's initial responses to Nora which range from disinterest to hostility to curiosity to commiseration to lust, all channeled through the daze of intoxication and hangover. Sarandon is just fine at depicting a woman who is both seductress and vulnerable, who requires absolute openness on Max's part in order to retain her self-respect, and who also cannot be totally honest with him for the same reason. The film is, in some ways, an old-time romance, and in others a steamy romp intended to provoke and to shock the audience.

Nora asks Max on the night they meet what his background is, and he says he is Jewish. "Interesting people, Jews," she responds. His Jewish friends are nice enough, a bit spoiled, but no more spoiled than anyone else. His best friend (Jewish) lacks finesse, but Max is a Jew who has it and Nora, a gentile, has much less. What is interesting in this film is that it does not

glorify love with a gentile as escape from the world of Jews. It does not suggest that Jewish women — or Jewish men — are somehow less desirable when compared with others, or less interesting. Max and his deceased wife (whose photographs are often displayed) emerge as a most attractive, well-matched, storybook couple.

Max's best friend's wife is about the closest thing to the "Jewish Princess" stereotype, but still, thankfully, a far cry from it. She is excited by the prospects of motherhood and by her beautiful new house (a neo-modern palace with a TV

ground, Max explains why he didn't take her to a family wedding: "Have you ever been to a Jewish wedding? Cross-examination!" That is exactly what a Thanksgiving dinner with Max's best friend and the latter's parents and friends turn out to be — a cross-examination. In that segment all the Jewish boys flirt with Nora and make suggestive smiles — an unflattering suggestion that they would make of any (gentile) visitor a whore?

Yet the Jewish women are depicted as quite strong and poised in this episode. They become the writer's and di-

rector's. Some time later, she tells Max, "Get yourself a nice young girl with a college education." Interestingly, it's not clear whether she means this as synonymous with "Jewish." Though the film suggests that she behaved badly at the dinner in contrasting "Jews" with "working class," it still tends to return to that theme.

White Palace is the story of an unlikely romance, which, whether the writers and directors meant it that way or not, never seems to rise above a strong physical attraction or mutual infatuation, as the rather bizarre ending indicates in spite of itself. We do not have, as in *Dirty Dancing*, the suggestion that a couple stand up to "the Jews" in order to find happiness as a Jew and gentile in love who are stifled by Jewish middle class life. Max is not so much contemptuous of his friends as infatuated with Nora.

Especially significant about this film is the personality of Nora's older sis-

ter, memorably played by Eileen Brennan. The latter emerges as the most understanding, interesting and touching person in the film, whether Jew or Gentile. She also happens to be a fortune-teller, a virtual gypsy. Whatever spiritual energy and support Max finds in this film is from her, and not from his Jewish friends. Significantly, in a recent episode of the TV series, *thirtysomething*, Michael, the young Jewish advertising executive whose wife is Protestant, finds his spiritual insight by communing with the ghost of a founder of his firm.

Are we seeing the beginning of a trend in TV and film which tells us that interfaith couples may have to find common ground in the supernatural? Are we to find in this an unexpected confirmation of the ancient warning of the Torah that Israelites whose sexual liaisons draw them away from the Covenant will end up immersed in paganism and divination?

White Palace is the story of an unlikely romance, which, whether the writers and directors meant it that way or not, never seems to rise above a strong physical attraction or mutual infatuation, as the rather bizarre ending indicates in spite of itself. We do not have, as in Dirty Dancing, the suggestion that a couple to stand up to "the Jews" in order to find happiness as a Jew and gentile in love who are stifled by Jewish middle class life. Max is not so much contemptuous of his friends as infatuated with Nora.

set in the bathroom), and she wants to help Max to find a nice Jewish girl. ("I want to meet your beautiful girl and I want you to see my beautiful house," she tells him, in a phrase that could be her motto.)

Still, there are beautiful and even artistic Jewish women in the film. Also, despite some early grimaces when Max hears his mother's voice on the answering machine, his mother turns out to be very supportive, even if she almost commits hara-kiri for spilling something on the new carpet in the house of Max's best friend. (The lady of the house is not upset at all, and that itself may be the bursting of a stereotype.)

Not all is depicted as pleasant on the Jewish side. When finally backed into a corner by Nora who insists on being introduced to Max's (Jewish) family and friends and not shunted to the back-

rector's way of defending this Jewish group against Nora's rude and thoughtless effort to turn the Thanksgiving dinner into a confrontation between the salt of the earth working class and the you-know-who's. The film lets us know that it does not endorse that or anything else that Nora does that is in poor taste.

But it does show, and legitimately, that the Jewish family under consideration does not know quite how to treat Nora. "Bring her back in here. She's still a person," one of the elders said. But without some discussion about a Jewish calling to transmit Judaism in a Jewish home, Jews will come across as clannish or even snobbish or at least as insulated. Nora herself anticipates that she will be treated as an outsider when she asks Max before the dinner, "You're not going to all be talking Jewish, are you?"



Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, *The Phil Donahue Show*, *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of "Why Love Is Not Enough" and "When Living Hurts." He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Women's liberation

Problems associated with sex will not be substantially eradicated unless we effectively reduce poverty, racial discrimination, sexism and the pernicious double standard that exists in our society.

We need to support the basic principles of the women's liberation movement. It's the movement that comes with the potential for the liberation of us all. But we must get across to the American public that the women's movement means equal opportunities for decision making, career choice, leisure and equal pay for equal work.

The notion that the movement means don't want to have babies, wash dishes, are so aggressive these days that men are becoming impotent all over the place — is in the figment of the imagination of extremists who oppose the women's movement for political reasons.

The sexual revolution has not started yet. We need one that binds intimacy with sex, for many people today use sex as an avoidance of intimacy rather than as an expression of it. Let's prepare today's children for tomorrow's family by educating them for self-respect and the respect for the rights of others. If we want responsive, responsible children, we have to provide mature models, not critics, and a sound basis for decision making, not antics and stereotypes.

LIFE GAME

By Sol Gordon



YOUR NAME

By David L. Gold
Column No. 62

I've been asked about these Ashkenazic FNs, only some of which can be easily explained: *Patinka* (possibly from Polish *patynki*, meaning "slippers"; the Ashkenazic FN *Patinkin* is probably related), *Nassberg*, *Santner*, *Halkin*, *Feiffer* (from Yiddish *fayfer*, meaning "whistler"; taken from a nickname), *Sohn* (clearly from the German word for "son," but how the name was acquired is unclear), *Eschelbacher* (presumably from a German place name), *Yavelow*, *Krybus*, *Yalowitz*, *Knoller* (a wild guess is: Yiddish *knaler* "cracker, snapper of a whip").

Bohor Palombo asks for the origin of his FN, which is *Sefardic*. *Palombo* and *Palomo* (a variant) both mean "dove." How they were acquired is unknown, thought it has been suggested that they are "translations of the Hebrew name *Tobias*." This is an unusual suggestion inasmuch as there's no such Hebrew name. There is *Toviyah* (Zechariah 6:10, Ezra 2:60, Nehemiah 2:10, and 2 Chronicles 17:8), from which the New Testament name *Tobias* is derived. But that name means "goodness of God," not "pigeon." Whoever made this suggestion had in mind German *Taube* or Yiddish *toyb* ("dove"), which are unrelated to *Toviyah*. And *Palombo* / *Palomo* has nothing to do with *Toviyah* either. See also instalment 35.

Incidentally, can anyone tell me why *Albert E. Sims' Who's Who in the Bible* considers *Toviyah* to be two separate names? This little book renders it as *Tobiah* for Ezra 2:60 and Nehemiah 2:10 and as *Tobijah* for Zechariah 6:10 and 2 Chronicles 17:8.

Deborah Dancer asks for the origin of her FN, but unfortunately provided no information on its history, which is crucial to its elucidation. The Yiddish name of the city of *Gdansk* is *Dants*, hence *dantser* is Yiddish for "native or resident of *Gdansk*" (though in instalment 2 we saw that other explanations are possible for Ashkenazic FNs referring to this city). In Polish, the sound /tr/ is represented by *c*, hence *Dancer* could be a Polish spelling of the Yiddish word *dantser*. If *Deborah Dancer* can trace her name back to Poland in this spelling that is the only possible explanation.

On the other hand, if *Dancer* was acquired in an English-speaking area, it is a translation of the FN *Tanzer* or some related form.

A Dictionary of Surnames has separate explanations for *Tanzer*, etc; depending on whether they are German or Jewish. For German *Tanzer*, it says: "nickname for a skilled or enthusiastic dancer, or occupational name for a professional acrobat."

For Jewish *Tanzer*, it has: "apparently of similar origin to the German name." There were, however, no Jewish acrobats, and Jews generally danced only at weddings. The name may have been taken by Chasidim, since members of this branch of Jewry (which arose in the 18th cent.) do place great emphasis on dancing.

The approach taken by this dictionary with respect to *Tanzer* and variants is correct: as noted several times in this column, we must try to see whether the explanation of a name jibes with what we know about the community in which it arose. With regard to the possibility of Jewish acrobats, see instalment 31 about *Cirker*. A Chasidic connection is possible, and another possibility is that at least in some instances, the name derives from a nickname given to someone with a limp (see instalment 45 on nicknames). There is still another possibility.

Dancing appears to have been more frequent among Western Ashkenazim than among Eastern Ashkenazim. In the West, Jewish communities other than the smallest ones all had their social halls, referred to in Yiddish as *tantshayzer* and in German as *Tanzhäuser* (literally "dance halls").

Zwi Untracht asks about his FN. Yiddish has the word *umtrakht* in two senses: "defective womb" and "shabby clothing." Since it's most unlikely that the word would become a FN in the former sense (it was men, not women, who generally took FNs, the women adopting those which the men had taken; and it's extremely unlikely that a defect in such an intimate body part would serve as the basis for a FN), it is the latter sense which is obviously relevant here, especially since clothing was easily visible. The spelling *Untracht* is a pseudo-Germanization (see instalment 42 on *Unreich*).

ROAMING THROUGH LITERATURE

Sir Walter Scott's heroine

By ELY E. PILCHIK

There in the East Princes Street Gardens of old Edinburgh, the capital of Scotland, sits Sir Walter Scott sculpted by Sir John Steel



amidst the statuettes of the characters peopling the poems and the novels of the master poet and novelist. He was born in 1771, stricken with infantile paralysis at the age of two, suffered several illnesses throughout the 61 years of his life, yet produced a magnificent mountain of English literature. A combination of Shakespeare and Samuel Johnson, they called him.

He wrote of Dryden, of Swift, and yes, of Napoleon Bonaparte. He sang of "The Lady of the Lake," of "The Lord of the Isles," of the "Bridal of Triermain." And he created the famous "Waverley Novels" — we remember "Rob Roy," "Kenilworth," "Quentin Durward," "The Talisman," in which the physician *Al Hakim* is a prototype of Dr. Moses Maimonides, "Castle Dangerous," and of course "Ivanhoe."

"Ivanhoe" was the 12th century historical novel (published in 1820) which tells us of the Crusade pilgrimage of King Richard the Lion-Hearted. We are treated to a great tournament in that glorious age when knighthood was in flower. Among the distinguished cast was an aged Jew, Isaac of York, with his beautiful daughter Rebecca. Whence this character Rebecca?

This takes us back to the noted critic and biographer *Van Wyck Brooks* who completed his five-volume classic "Master and Finders: A History of the Writer in America" in 1952. The first volume titled "The World of Washington Irving," tells us of this creator of "Rip Van Winkle" and "The Legend of Sleepy Hollow." Back in 1815 Irving visited Scotland and was the guest of Sir Walter Scott.

Reports Brooks: "Irving told Scott about the Jewish girl, Rebecca Gratz, the Philadelphia merchant's daughter. It was this Rebecca that William Makepeace

Thackeray, the author of "Vanity Fair," "Pendennis" and "Esmond" called "The sweetest character in the whole range of fiction."

In "Ivanhoe," that exciting romance of the crusading English knights, Scott writes: "The beautiful Rebecca had been heedfully bought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged and enlarged in the course of a progress beyond her years, her sex, and even the age which she lived."

Sir Walter continues: "Rebecca, thus endowed with knowledge as with beauty, was universally revered and admired by her own tribe who almost regarded her as one of the gifted women mentioned in the sacred history."

The noble *Ivanhoe* is injured in the tournament. He is bleeding. Rebecca comes to his rescue. Indeed she saves his life.

Rowena, the bride of *Ivanhoe*, finding her lover alive says to Rebecca: "O remain with us; the counsel of holy men will wean you from your erring law, and I will be a sister to you."

Writes the great Scott: "No lady," answered Rebecca, the same calm melancholy reigning in her voice and beautiful features, 'that may not be. I may not change the faith of my fathers like a garment unsuited to the climate in which I seek to dwell... He to whom I dedicate my future life will be my comforter if I do His will.'

'Have you then convents to one of which you mean to retire?' asked Rowena?

'No lady,' said the Jewess, 'but among our people, since the time of Abraham downward, have been women who have devoted their

thoughts to Heaven and their actions to works of kindness to men — tending the sick, feeding the hungry and relieving the distressed. And among these will Rebecca be numbered — Farewell. May He who made both Jew and Christian shower down on you his choicest blessings.'

Such was the Jewess Rebecca that Washington Irving verbally introduced to Sir Walter Scott and this was the glorification of that true historic lady back in Philadelphia. The famous portrait-painter Thomas Scully created a masterful portrait of Rebecca Gratz in a big picture-hat.

Rebecca Gratz never married but Washington Irving was more than a friend to her. She did accomplish great things in the Jewish community including the founding of the very first Jewish Sunday-School.

In his precious book "The Jew in English Fiction" published in 1889 Rabbi David Philipson of blessed memory devotes one chapter to "Scott's 'Ivanhoe'." Of Rebecca, Dr. Philipson, Reform Judaism's teacher and preacher unexcelled, writes: "She stands as a figure of pure and true womanhood; a Jewess in feeling, in sentiment, in religious thought she is; her resignation, bravery, and steadfastness are historically possible, for there were Jewish maidens sufficient in those days who, as the records report, bore suffering as resignedly, as bravely, as steadfastly... her attachment to her father, her care for the poor, her attention to the wounded, her proud defiance of the evil doer, her enthusiasm for Israel's past, her deep piety, her trust in God, combine to produce so noble a woman..."

Shul is on 'Chanukah Lane'

ATLANTA — If there were no way that the names of streets in the Merry Hills subdivision could be changed from Christmas Lane, which crosses Merry Street, while others bear the cognomen of Pinetree Circle, Reindeer Drive and Holly Lane, when Congregation Beth Jacob moved into the area from downtown and Jews followed, there was a partial answer, whether legal or not.

Holly Lane became Chally Lane (the twisted bread for the Sabbath) and Chanukah displaced

Christmas, although not officially, but at least in the Jewish jargon. In fact, when a letter was addressed to Chanukah Lane, the postman delivered it, one resident reported.

When the ban on Jews residing in Kielce, Poland, was lifted in the 19th century, the Jewish community grew rapidly to a total of 19,000 but most were annihilated by the Nazis and even in 1946, 43 survivors were killed by a Polish mob.

Finances of how the million Russian Jews will be absorbed

To: Board of Directors, Federation Presidents and Executives

From: Charles Goodman, president; Martin Kraar, executive vice president.

It was good being with you at the General Assembly in San Francisco last week. We found the many opportunities for dialogue very constructive and helpful.

During the course of the GA there was a great deal of discussion about the new realities in Israel with regard to the Soviet immigration. With this new wave of immigrants, we now anticipate one million new immigrants will have arrived by the end of 1993. This is a miracle. CJF has been working closely with its partners, UJA and UIA in cooperation with JAFI, to develop strategies to help facilitate a successful and effective resettlement in Israel. The thoughts outlined herein are very preliminary. We are just beginning a process intended to allow our Federations to participate fully in the thoughtful consideration and development of a program of assistance to this immigration which will be responsive to the needs. Therefore, the information in this document is provided in order to give everyone a frame of reference; there have been no commitments or agreements made, and we are hopeful that over the next three or four months we can deliberate together to make some decisions that will be constructive and facilitate our positive involvement.

Unprecedented funds have already been raised by the UJA/Federation campaigns in order to help meet this need. It is clear that more funds will have to be raised through this effort, and plans are under way by UJA to form a joint committee (with CJF) to give consideration to the next steps.

The Jewish Agency for Israel funds approximately 25 per cent of the basket of costs relating to absorption as well as all transportation for the immigrants and shipment of their possessions, plus significant social services during the absorption process. Seventy-five percent of the basket of resettlement costs are being borne by the citizens of Israel; this, in addition to massive other costs (housing, employment, etc.) for which they have sole responsibility. The cost to be borne by JAFI for

one million immigrants has been estimated at \$2.25 billion. Operation Exodus will raise \$600 million in the Diaspora (UJA/ Karen Hayesod). A total of \$300 million is estimated to be available from the budgets of JAFI through 1993. The Jewish Agency is attempting to further reallocate its budgeted expenditures in response to a resolution at the Jewish Agency Assembly in June 1990, and it is assumed for purposes of this letter that additional funds for immigration and absorption will thus become available approximating \$150 million. Thus, the Diaspora has been asked to attempt to meet the balance of the financial need in the approximate amount of \$1.2 billion. This letter outlines a strategy to help us meet our responsibilities.

In addition to the UJA/KH/Federation campaigns, which will have to be undertaken to extend our Operation Exodus Campaign, there will be additional sources of funds in order to reach the required \$1.2 billion. Over the past several weeks there have been a number of informal discussions between CJF and its leadership, and some Federation leadership, concerning possible funding approaches. One concept which has surfaced throughout these discussions and seems to be gaining momentum is a loan guarantee program. There is a strong sense that this may be the best approach to meet our share of the cost of this massive undertaking.

Loan Guarantee Program

This program, as presently conceived, is one in which the Federations would guarantee to local commercial banks in Israel loans that would be made directly by the banks to the new immigrants. The basic concept is as follows:

A) A Portion of the Jewish Agency share of the "basket of absorption services" would be offered to the new immigrant in the forms of loans instead of the present policy of grants.

B) This portion could reflect the \$900 Jewish Agency share of individual subsidy or some other quantified part of the resettlement process.

C) There might be a significant number of immigrants who would not avail themselves of the loan and would be able to adequately manage without it.

D) This loan will not be made available to the elderly, handi-

capped or those without the potential to repay. These groups would receive the funds as grants instead of loans, as at present.

E) The terms of repayment would be as liberal as possible. It is thought that a 10-year payback would be appropriate. The schedule could look something like this: 1. First 3-year period — no payback necessary; interest would be accrued and added to the principal balance of the loan.

2. Fourth and fifth years — interest only (for those years) would be paid.

3. Sixth through 10th years — Full amortization of balance of loan principal and interest.

The Federations Role

A) Major Federations (perhaps those raising over \$4 million annually) would provide necessary guarantees to the Israeli banks (through a national process) for the loans that banks would be extending to the immigrants.

B) The smaller Federations would help the larger Federations effect these guarantees by indemnifying those larger Federations with respect to a portion of the total undertaking.

C) There would be a fund raising effort which would be agreed to by UJA/KH/CJF and the Federations for a portion of the \$1.2 billion. This effort would also include funding of a reserve for uncollectibles of approximately 20 to 25 percent of the loan amounts (including three years of capitalized interest). These reserves would not be sent to Israel, but would be held by the Federations until required to repay banks for defaulted loans.

The outline above is contingent on the banks being able and willing to lend the funds needed at a favorable interest rate, and subject to a satisfactory form of guarantee. It also assumes that simultaneously there will be agreement to raise additional funds through the UJA/KH Federation campaign mechanism. It is our judgment that these two programs must be decided upon and launched at the same time — we must make our decisions in the context of our entire obligations.

As well as we can determine at this point, the following are the benefits that would be derived, if CJF/Federations decided to implement this type of plan:

To the Immigrant

— Funds would only be drawn as and if needed. This would motivate self sufficiency and individual initiative.

— Greater involvement of immigrants in their own resettling process. Creates some choices for them to make.

— Delays debt repayment to insure that this is a responsibility and not a burden.

To the Jewish Agency

— Allows philanthropic dollar to go farther, which will offer more services to more immigrants, and thus allow a better, smoother process.

— Ensures greater optimization of the absorption process because the immigrant becomes a partner in his own absorption.

— Greater cash flow availability.

To the Jewish Federation

— Allows for growing needs to be met partly by other funding sources. This either delays or eliminates some of the immediate cash needs and focuses the Federation objectives on maximizing the use of funds from the campaign.

Since history has shown that loan repayments from immi-

grants in Israel have been high (85 to 95 per cent), the long-term liability to the Federations is much less than would be the case if the funds were made available in the form of grants. The payment of any defaults would be delayed until a much later date, and a fund would be available (through the campaign) to pay for such default.

Donors see immigrants involved in their own resettling process.

Gives the system time to create new financial resources in order to meet growing needs. As indicated above, this is just in the thinking stage. We are in the process of trying to determine the effectiveness of this approach by gathering data so that we may be better informed and give you the benefit of our research for the decision-making process. We wanted to give you this information at this time in order to share with you some of the thinking to date, and to begin the process of considering the undertaking together. There have been extensive initial discussions with JAFI and there is great support for this type of approach.

The process

Nov. - Dec. 15, Gather all necessary information including discussions with Israeli Banks, conference calls with Federation and National leaders and continued discussions with JAFI with regard to reprioritization. Meet with UJA to discuss campaign strategies and issues.

Dec. 15 - Jan. 15, Develop agreements with lead Federations as to how the loan guarantee program could work and the respective share of the costs. Conference calls with groups of Federation presidents and executives to determine if there is interest in this type of approach, and next steps in the process.

Jan. 15 - Feb. 1, Develop resolutions and process for special GA at Board Institute where Federations will come together to try and work out logistics of such a plan.

Conclusions

It was gratifying to see all of our Federation leadership in high spirits and ready to rise to the occasion. We feel that we must create strategies to help us all respond to this wonderful miracle — which will change Jewish life and Israel forever. We are dealing with immigrants who want help so that they can help themselves.

This plan will only proceed if there is consensus from the CJF constituency that this is the way to go at this time. It is clear that the need is enormous and that a campaign can only bring in part of the required funds. This is a new and innovative approach that will be another example of Federations coming together to act collectively in a way that will be constructive and lead to the goal. As the process proceeds, new thoughts will be presented that will allow us to determine the best way to deal with an issue of this magnitude. We will keep you posted as events unfold, but wanted at this point for the Federations to have all the information that is available. You should be aware that due to the current financial pressures on the Jewish Agency and the recognition that other sources of funds need to be found, the JAFI Executive recently decided to adopt the program as outlined above, — A Program of Guaranteed Loans for Immigrants, effective Jan. 31, 1991. The guarantees will be provided by JAFI.

We look forward to working together with you to solve the problems created by this great historic opportunity as we move forward.

Bush threatens

By RABBI SAMUEL SILVER

In a three-line banner front page headline story, the Algemeiner Journal says that Pres. Bush warned Jewish leaders that if the Jews do not support



his Persian Gulf policies he will charge the American Jewish community with weakening American interests. The Journal says that the session was the second in which he met with Jewish personalities and spoke sternly. He was especially strong in chiding the Shamir Administration for its refusal to admit a UN group to investigate the Temple Mount conflict.

Among the Jewish leaders who heard the president's tirades were Seymour Reich, Malcolm Hoenlein, Abraham Foxman and Thomas Dine. That session took place before the Bush trip to the Mideast.

Other newspapers have since reported that Bush has changed his mind about meeting with Yitzhak Shamir when the Israeli premier came to the U.S. He has decided to grant Shamir an audience. The Journal writer, M. Nirenberger, blames Sununu for the anti-Israel tilt in the White House, but editor Gershon Jacobson disagrees; he lays it at the feet of Baker and Bush himself. Bush, he says, is also angry at Jews who oppose the sale of arms to Saudi Arabia.

Up a tree

In an editorial the Forward told a story about a man who was annoyed by a bird and decided to climb up a tree and scare the creature away. As he began to climb neighbors stood around the tree and cheered him on. As he went higher and higher, most of the audience departed. Finally, he reached the top of the tree and one onlooker shouted up to him and asked how he was doing. He replied, "I wonder how I can get down without hurting myself?" That climber, wrote the editor, is George Bush. When Bush comes to shove, people wonder how he can ever get down from the perch to which he ascended

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sans injuries.

Thatcher's friend

Among the admirers of Margaret Thatcher, the recently resigned British Prime Minister, you must include the chief rabbi of England and the British Empire, Immanuel Jakobovits. Their mutual admiration led to the rabbi's elevation to the peerage. Lord Jakobovits is a frequent news item in England these days, we learn from the Forward's London man, Dr. S. Levenberg, for a number of reasons. One, he has announced his retirement as of February, to be succeeded by Rabbi Jonathan Sacks.

His retirement will coincide with his 70th birthday, but it will not mean a cessation of the rabbi's activities because, among other things, he is president of a European rabbinic association. Then, his biography has recently been written by Chaim Berman and people are recalling that he was once Chief Rabbi of Ireland and then spiritual leader of the Fifth Avenue Synagogue in Manhattan.

Then he is often quoted as being opposed to some of the hardline policies of the Likkud in Israel and is even against the idea of religious groups in Israel being involved in politics. He himself is a denominational hardliner, being strongly opposed to mingling with non-Orthodox religious groups. Both friends and foes admit that he is a man of great eloquence and a fine scholar.

The Flatbush Va-ad

Besides national rabbinical groups there are local and regional ones. One of the latter, the "Va-ad Harabanim," of Brooklyn's Flatbush is said to be the largest in the country. The association is currently celebrating its fiftieth anniversary and in the Forward Rabbi Aaron Ben Zion Shurin extols it for its vigilance in maintaining Orthodox practices and for the amiability of its members who, although all Orthodox, represent various strands of traditionalism.

For example, there are yeshivot in Flatbush which will not admit a child if his mother doesn't wear a sheitel or if the family doesn't heed kashrut.

Continued on page 14

40-something rabbi turns 70

By RABBI MAURICE DAVIS

Something strange is going on here, and I am not quite certain how to handle it.

My birthday is December



15. I know that! Of course I know that. As a matter of fact I have known it since earliest childhood.

It does not confuse me, nor disturb me in the slightest. So my birthday is December 15. So sometimes it bumps into Hanukkah and sometimes it does not. No big deal.

But now comes this stupid calendar of mine, with an absolutely ridiculous addendum. It not only tells me that my birthday is on December 15, it adds that I am about to be 70 years old! Have you ever heard anything so preposterous?

Here I am, a young man in the prime of life, maybe in my mid forties.... all right, maybe in my early fifties, and all of a sudden I am told that I am 70 years old.

I don't feel 70 years old. Those four high school girls I passed while jogging the other morning, am I really older than all four put together?

By the way, how are you supposed to feel at 70? The Bible is no hope. It solemnly intones: The days of our years are three-score years and ten, or by reason of strength, four score years.

What does that mean? That with strength, bolstered by determination, and blessed with sufficient luck I might have another ten years? Before...

We bring our years to an end as a tale that is told.

Well, I don't feel 70 years old. Not that I know how a 70-year-old is supposed to feel. I am much more at home with the mid-forties, ... or maybe the early fifties. Which is where I have been for a number of years, and where I plan to remain.

70 years old! Have you ever heard such nonsense!

Besides, I want another birthday party. I love birthday parties. I have already had three. My mother gave me one when I was 15.

Twenty five years later my wife gave me one at age 40. It was such a success that she gave me another one 25 five years after that

when I was 65.

My next one is due December 15, 2015.

Hope you can make it.

SMALL TOWN AFFAIRS

Small colleges teaching Judaica

By RABBI ALAN WEITZMAN

There is great interest in college Judaica courses in the small communities. Philip and Muriel Berman, who reside in Allentown, PA, have



made a large financial commitment to furthering Jewish education in the Lehigh Valley. The Bermans have attracted noted Jewish scholars from the United States and Israel to lecture and teach at colleges and universities, and have established a center for Jewish studies.

Six colleges offer courses in Judaism, Allentown College of St. Francis de Sales, Cedar Crest College, Lafayette College, Lehigh University, Moravian Col-

lege, and Muhlenberg College. The courses are well-attended by both Jewish and non-Jewish students. The concept of Jewish studies has been well-accepted by students, administration and the communities of Allentown, Bethlehem, and Easton. The presidents of Lehigh University and Lafayette College recently announced that the Berman family has made provision to establish two new academic chairs in Jewish studies.

The Center also sponsors national and international conferences, the most recent of which was a conference on modern Israeli history. These sessions dealt with provocative subjects such as the origin of the Arab refugee problem, Israel's readiness to enter into peace negotiations, etc.

The influence of the Center continues to grow. A contract has been signed with New York University Press to

Continued on page 14

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ISRAEL: AS I SEE IT

The Museum's 25th anniversary affair

By SAMSON KRUPNICK

Life goes on quite normally here in Israel, despite the Gulf crisis and the many oral and implied threats from Iraq and other sources.



We have lived under similar conditions for more than 43 years and have learned to cope with a situation wherein we are surrounded by enemies whose sole objective is our destruction. We are a people with faith in the Almighty and with self-confidence in our preparedness for all eventualities, regardless whence they may come.

Hence it should not be surprising to our fellow Jews abroad that we carry on all of our normal activities and functions as planned. Typical was the recently held 25th anniversary of the Israel Museum. It was timed with the annual meeting of the International Council of the Israel Museum. Some of the members from abroad had requested to postpone the celebration and the annual meeting, but it was decided that we must perforce continue as we did all the years, not permitting any outside disturbances from whatever source to interrupt our planned programs. This, of course, is our way of showing our enemies that they cannot deter us from living our natural way of life and continuing to build and to progress in every possible way.

Of the 320 members of the Council in attendance at the four-day international meeting a gratifying 160 were from abroad. Members came from the United States, Canada, Venezuela, England, France, Holland, Sweden, Switzerland, Denmark, West Germany and Spain. Some 50 members did not come. Nevertheless the celebration continued in high spirits and was an impressive and inspiring occasion. Several thousand invitees attended the grand opening ceremony in the huge Ida Crown Plaza at the main entrance of the Museum. President Chaim Herzog congratulated founder Teddy Kollek, complimenting him on his fore-

sight and his perseverance in the face of opposition to establish this now magnificent Museum on a par with the outstanding museums in the entire world. Mayor Teddy Kollek, chairman of the board of directors of the museum, reviewed the difficulties at the start and all along the 25 years, from well-meaning officials who advised: "First let's solve our security and economic problems, then we'll consider the luxury of a museum." Teddy suggested all of those who came from abroad to write a card to friends abroad describing the calm and quiet in Israel.

There then followed the

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official opening of the Nathan Cummings 20th Century Art Building, with its novel two-level construction facing the Billy Rose Garden. Education and Culture Minister Zevulun Hammer, an acknowledged great supporter of the Museum expressed his admiration for its tremendous achievement in so short a time and under such difficult circumstances.

That evening was the first of the now famous Israel Museum dinners, outstanding for their innovative originality in planning and execution. Baron Edmond de Rothschild was the host. The dinner was held in a mammoth tent adjacent to the House of the Scrolls with appropriate music and

dramatic presentations. Honorary Fellowships were conferred on five meritorious individuals including Ida Chagall, in absentia because of illness. Thereafter, both on the second and third days of the conference, members were busy at workshops, study groups and committees. Members chose participation in 1) Art — 20th century Contemporary art, 2) Archaeology — preview of future exhibitions, 3) Ethnography — vanishing Jewish communities — fieldwork and salvage, 4) Library Committee, 5) Youth Wing: Judaica-in search of the life history of an object 6) Laboratories workshop, 7) Pho-

tography Committee and the all-important 8) Finance Committee.

We chose the Archaeology Workshop and found it fascinating. It was recommended that the Department follow an outreach program to acquaint the public with the excellent work of the museum in preservation and restoration of precious finds. We also participated as we do each year in the sessions of the Finance Committee, with the ever burdensome problem of deficit financing.

Brief reports were submitted by the chairpersons of the various committees and workshops at the plenary sessions. An addi-

Continued on page 14

POSTMARK ISRAEL

Russians everywhere

The statistics about the volume of Russian aliyah, and the frequent press reports on the continuing massive arrivals are all impressive, but nothing can compare with the personal experience of the dominant and almost overwhelming presence of the Russians. They are seen everywhere. The Russian language is heard on every hand, in the streets, at bus stops, at concerts. Newsstands have blossomed out with prominently displayed Russian periodicals. Enterprising stores now tout their wares with signs in Cyrillic.

The housing shortage is becoming increasingly critical; it is not yet clear how the new arrivals will be employed, but somehow they all seem to be well-dressed. For the most part they are well-mannered, and not noisy. With the limited resources at their disposal, they are economy-minded, and can be counted on to locate the markets and shops which offer the best buys. To save on bus fares, they walk long distances.

Some 45% of them have professional or academic training, a precious treasure of skills and talents, but it may be a long time before local enterprise will be able to absorb them in their fields. In the meantime, most of the Russian immigrants are prepared to accept almost any job. One recalls the German refugee professors and doctors of the 1930s who also did not hesitate to accept any gainful employment, no matter how menial.

The Israel Manufacturers Association has set up a special absorption committee which reports that the pace of employment of Soviet Jews in local industry is accelerating from month to month as they emerge from the ulpanim. The immigrants see that, contrary to the situation in the Soviet Union, the stores and markets are well stocked with food and merchandise; all they need is the money to buy, and this serves as incentive to take on work of any kind.

Of those absorbed in industry, 22% are in food processing plants, 20% in metals and machinery, 15% in wood, paper and printing, 15% in textiles and clothing, and the remainder scattered. Though their occupations are in many cases no more than unskilled labor, there is little doubt that their intelligence, their energy and their high work ethic are bound to advance them in the ranks.

It cannot be repeated too often: the most important help required is that which provides new sources of employment. It will come — and Israel is headed for a great economic boom. — C.A.

Statistics

in households in which at least one person is Jewish.

✓ the total U.S. Jewish population is 5.51 million 300,000 more since the 1970 population study, with the increase assigned to immigration.

✓ of the 4,185,000 born Jews

who base their Jewishness on their religion, over a quarter, 1,135,000, consider themselves secular, not religious, Jews.

✓ there are two million gentiles living in households in which at least one person is Jewish.

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POST & OPINION

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CANTOR — for large Conservative Synagogue in desirable central Connecticut location. Ability to work with children/adults. Bar/Bat Mitzvah teaching. Knowledge of Torah reading. Major day schools in area. Send tape and resume to: Abbey Kreinik, 154 Oxford St., Hartford, CT 06105.

RABBI — Midwest synagogue is seeking a rabbi to lead congregation

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SOCIAL CALENDAR

By Jean Herschaft

The death of **Mary Edith Cosell**, wife of noted sports media figure **Howard Cosell**, on Thanksgiving week saddened many Jewish organizations generally, but one specifically—The American Friends of the Hebrew U. who by their fundraising efforts established a building in the couple's name: The **Howard & Mary Cosell Physical Education, Leisure and Recreation Building** on the Jerusalem campus, **Herbert D. Katz**, president AFHU told me.

Howard Cosell, a TV sports legend, was instrumental in bringing the biggest names to AFHU sports dinners where their presence on the dais reflected the true heroes of every facet in the sports field: baseball, boxing, football, hockey etc., etc., with Cosell chairing those successful affairs with **Mary Cosell** at a nearby table always.

At the recent 20th Anniversary Lawyers Division Luncheon of AFHU at the Hyatt Hotel where **Stephen L. Hammerman**, executive vice president and general counsel of Merrill Lynch was honored, one of the guests pointed to **Howard Cosell** and told me "Did you know that Howard was a graduate of New York U. Law School and a lawyer prior to his sports career?" I did but few non-AFHU people know.

Arnold Forster offered that Cosell did more for keeping the story of the Israeli Munich 11 who were slain by terrorists at the Olympics alive as chairman of the AFHU Sports Dinners almost annually. Not only did he chair but he would retell the tragic tale for all sports figures particularly, never to forget. This column had recorded his service a number of times, I told Forster.

Stephen Hammerman, an observant Jew, with a yarmulke perched on his head, the AFHU honoree, is too a New York U Law School (1962) graduate and a U. of Pennsylvania Wharton School (1959) alumnus. His wife, four youngsters and 82-year-old mom were here.

At a time of ethics disaster on wall Street, AFHU was proud to present the **George A. Katz Torch of Learning Award** to **Hammerman** who served as an Assistant U.S. Attorney in the Criminal Division for the Southern District of New York and as New York Regional Administrator for the Securities and Exchange Commission before entering top service with Merrill Lynch.

That the AFHU noted that this affair honoring **Hammerman** had the largest attendance ever for the division — 600 — was its own testimonial to this observant Jew, a lawyer of distinction. Other recipients of the Torch of Learning Award included: **Joseph M. Proskauer**, **John Lindsay**, **Milton Gould**, **Robert Morganthau**, **Rita Hauser** and **Hon. Abraham Sofer**.

Lawyers Division Chairman was **Elkan Abramowitz** and luncheon chairman was **Robert G. Morvillo**.

Among the guest lawyers: **Rita Hauser**, **Daniel Shapiro** (AJCommittee) **Kenneth Bialkin**, (JCRC); **Arnold Forster**, (ADL) **Howard Greenberger** and **Norman Redlich** (Law School Deans), **Barry Slotnick**, (Israel Bonds), **Doris Sassassower**, (Ben Gurion U.)

Hammerman told the large assemblage "that relatively few have gone the greedy way in the Securitier industry" yet in the wake of the **"Ivan Boesky conviction"** Merrill Lynch, his firm, made large contributions to Harvard Law School for ethics courses.

Dr. Ruth Lapidoto, an international affairs attorney, on the current Gulf crisis labelled violations by **Saddam Hussein** "one of the worst cases in international law in our Century."

Deepest sympathy is extended to two very philanthropic families and dear readers of this column whom we often meet and have gained as friends with the passing years who sustained loss the week of Thanksgiving.

The **Musher** family and the **Abrams-Nathanson-Mazer** families. **Hadassah Musher** in the loss of her husband **Sidney Musher** who had returned from Israel just a week before where a building in his honor was dedicated by the Weizmann Institute. Mr. Musher was the guiding genius of the PEF Palestine Endowment Fund for Israel, a group that never took any expenses in its 65 years of millions of dollars in philanthropy for Israel.

The **Abrams-Nathanson-Mazer** families who lost a son, grandson and kin with the death in Maryland of **Michael Abrams**, a beloved son of **Bobbie** and **Warren Abrams**, grandson of **Minnie Nathanson**, nephew of Mrs.

JEW BY CHOICE

Hanukkah caroling — never again

By MARY HOFMANN

Several years ago I went Hanukkah caroling. It was a truly memorable experience that I have chosen not to relive until now. In the un-



likely event you feel compelled to throw yourself into the season, however, I offer a few words of advice.

Don't do it.

Hanukkah caroling was not, I hasten to admit, my idea. It was the brainchild of one of the most cheerful, upbeat people I've ever known. Ruth was teaching religious school then, my children were enrolled, and I was helping out. The season was upon us and the spirit was evidently upon Ruth, who thought we should spread some cheer among the beleaguered old souls at one of the local convalescent hospitals.

While none of the residents was Jewish, as far as any of us knew, Ruth figured they would certainly be cheered by our joyful Jewish presence during the holiday season. And so, with more than a little reservation, I prepared to help spread some Jewish joy.

Ruth, about a dozen children, and I congregated in the cold dark parking lot across the street from the convalescent hospital. From the distance I could see a plastic Santa head, an artificial tree and several elderly people drooping in their wheelchairs in the lobby. Except for the swish of traffic, it was an ominously silent night.

Ruth gave us a cheerful little pep talk, passed out the sheets of Hanukkah music we had been practicing, and gave each child a handful of chocolate gelt to distribute. I took a deep breath and marched across the street, my silent, wide-eyed charges firmly in tow.

We filed into the lobby and were met by a kindly nurse who seemed gracious, but puzzled. What, exactly, was it we had arranged to do?

"Hanukkah caroling!" Ruth extolled. "Since most of the patients are too ill to sit for a performance, we're going to march around the

halls singing Hanukkah songs and passing out chocolate gelt!"

"Well, okay, I guess you can start down that hallway," the nurse pointed cautiously. Clearly, she thought something bizarre was about to occur. Whether she was concerned about us or her patients was somewhat less clear.

And so we began, Ruth at the front of the line, leading the songs with animation and high spirits. Following was a bedraggled group of hopeful, but worried little faces, singing as hard as they could, and passing out

she reached out, grabbed my arm in a claw like vise, and whispered hysterically, "Thank God you're here! Call my son and tell him to come and get me! I don't know why they make me stay here. You'll help me get out, won't you?" Then she lapsed back into whatever world she must have inhabited most of the time.

One old man kept calling out, "Silent Night! I wanna hear Silent Night!"

Suddenly a nurse rushed up frantically behind us and told the children to stop handing out candy, because some of the patients had

All around us was a scene out of a geriatric nightmare. Rows of patients who could sit decked the halls in their wheelchairs, most only marginally conscious of what was happening. People moaned and wept, several were incontinent and drooling and up and down the hall appeared what seemed like hundreds of arms reaching out to touch the little ones. I had a sudden, fantastical image of a German cattle car, filled with Jews, but turned inside out so the arms were reaching in.

candy as they went. I brought up the rear, frantically trying to locate a means of escape.

All around us was a scene out of a geriatric nightmare. Rows of patients who could sit decked the halls in their wheelchairs, most only marginally conscious of what was happening. People moaned and wept, several were incontinent and drooling and up and down the hall appeared what seemed like hundreds of arms reaching out to touch the little ones. I had a sudden, fantastical image of a German cattle car, filled with Jews, but turned inside out so the arms were reaching in.

One old woman, sagging low in her chair, sat up abruptly as the children passed. Her eyes took on life, energy began to flow to her limbs, and as I was just beginning to hope we had caused something wonderful,

eaten theirs, wrapper and all. I began to turn green, and suggested forcefully that we sing one more song and leave.

So we did. On we caroled down the hall toward the exit, Ruth still a vision of goodwill and cheer.

When we got outside, she turned to the children and announced, "You have done a wonderful mitzvah today, children, and you've brightened up a lot of lives." Then she turned to me and grinned. "You, on the other hand, don't look particularly bright."

I wasn't. But I was in awe. What a person!

A resilient soul, I recovered quickly. But even now, to these many years hence, when I think about Hanukkah caroling, the visions are not of sugar plums dancing in my head, and my resolve remains firm. I shall never go Hanukkah caroling again.

Continued on page 14

FROM THE DESK OF:

Can I adopt Steve Allen?

By ARLENE G. PECK

I really consider myself a fortunate person. I'm blessed with good kids, health and friends.

I'm amazed and absolute-



ly delighted sometimes when I stop and take stock of some of my friends who for the most part are interesting and very achieving people. One of my very favorite in that category is that most incredible of mortal men, Steve Allen. He never ceases to amaze me. To be able to compose, play the piano, write or for that matter do anything as well as he does. He's a television host, comedian, actor, author and composer.

All that and a darling, sweet man to boot. His honors include three coveted Emmys under his belt, two Peabody awards, a host of others including the American Lifetime Achievement Award. He has even been inducted into the Television's Academy's prestigious Hall of Fame. Yet, this incredible man still finds time to write wonderful books that are very, very good. And, I can be a critical audience. Better yet, he manages to find time to see me whenever I hit town.

For a man who is not Jewish, Steve has a keen awareness of the comedic talent that Jews have always possessed. It was with respect that he told me, "Jews are the funniest in that field on earth." Most times Steve thought that people believed that he was Jewish. They figured that if he had dark hair, wore glasses and was funny, then he had to be Jewish. Especially after he performed the film stories on the Hallmark Hall of Fame of Bennie Goodman and George Gershwin.

Steve, with that wonderful dry wit of his, looked over at me and said, "as a Jew during those years, I was doing great. As a gentile, I was out of work." There was also a down side to the general public's misconception about his Jewishness. Over the years, he has received a great deal of hate and anti-Semitic mail

from those under the impression that he was Jewish.

It's impossible to get around anywhere in California without a car. But, everywhere I rent one I end up like a scene from the out-of-towners. Once my Hertz rent a car was broken into and stripped from where I had parked it by the Beverly Hills Hilton. Another time I rented an Avis and thought it had been stolen. It wasn't. I had just forgotten where I had parked it. The worst was probably when I rented a car in Israel from Budget. I had traveled into Gaza and forgotten that the back seat

known Rodney Dangerfield, but certainly not the class act that Mr. Allen is. I found him dressed like a slob with a belly hanging over his rumpled pants. Sitting with him were two young women. And then when Mr. Dangerfield finally succumbed to the cheers from the very youthful audience, I found his act so blue that it was dirty, but certainly not funny.

When I reminded him that I had done an interview of him 10 years ago and how he had even called me at my home after the interview, his response was, "Oh yeah, did I wanna go make whoopee with you?"

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had various used canisters from bombs. They became hysterical when I returned the car at the airport.

The Budget representative thought I had sabotaged their car. Anyhow, it took me months to straighten up my bill from American Express for the extra charges that they had added on my bill, not mentioning the nasty letters.

Anyhow, this time I tried my luck with General rentals, who definitely had the best prices for the nicest car, and I thought I was home free. I wasn't. I lost the keys and had to wait until the following morning to get another set, which wasn't so terrible.

Around the corner from my convenient Shangri-la Hotel was a marvelous walking street on 3rd and Promenade. I spent the evening at the Santa Monica Improv where I met the owner. That is also where I met another comic, the well

known Rodney Dangerfield, but certainly not the class act that Mr. Allen is.

Speaking of comedy clubs, I was delighted to see how my young Israeli friend, Jamie Massada, who owns the Laugh Factory on Sunset Strip has fared since my last trip. He began his very successful club several years ago when he moved to California from Israel at the age of 16. Today, he is still under 30 and is involved with many businesses. But since my last visit, the Fox Comedy Strip Live is filmed weekly from his club on national television.

Oh yes, I did spend an evening with Elvira, sort of. Actually I was with Judy and Bob Buchman, who is the owner of a new fragrance which has been developed for Elvira, called Evil. In person, Elvira is really a very funny lady. I'd been invited to attend a Beverly Hills happening to introduce Evil. It was one of those everyone-who-was-anyone par-

Continued on next page



TASTE OF TRADITION

By Mildred L. Covert and Sylvia P. Gerson

For Hanukkah, it's latkes

In Modin, a small village a few miles east of Jerusalem, one single act of heroism took place which changed the tide of Israel's struggle, altering her destiny for all time.

It was about 165 B.C. when Greek-Syrian rulers forbade the Jewish people to practice their religion. They desecrated the Holy Temple and sought to force their pagan ways on Jews. Thus began the first recorded war for religious freedom—and the first known guerrilla warfare under the command of Judah Maccabee. With a force of merely 6,000 strong, Judah Maccabee and his men defeated the mighty army of over 47,000 Syrians, ousted the oppressors, recaptured and rededicated the Temple.

According to tradition, when the Maccabees went to rekindle the Temple lamp, they found only enough oil for one day. Miraculously, the oil lasted for eight days. Because of this miracle, Jewish families to this day, throughout the world, celebrate the eight-day holiday of Hanukkah.

This year, we would like to present our readers with a Guide on "how to" celebrate Hanukkah.

It is a custom to place the eight-branched Menorah in a window or doorway so it can be seen from the street. Lighting the first candle with the flame of the "Shamos" (the 9th candle) at nightfall marks the beginning of the 8-day festivities, with an additional candle being lit on each ensuing night. On the sabbath the Hanukkah lights are lit before the shabbat candles are kindled.

As the family gathers around the Menorah, prayers are recited during the lighting of the candles and everyone sings the Hanukkah song, *Maot Tzur* (Rock of Ages).

The popular, lively game of dreidel keeps the children busy. The dreidel is a four-sided spinning top with each side marked with a Hebrew letter, each letter standing for the words "take," "give," "half," and "put." The letters also stand for "Nes Gadol Haya Sham" — "A Great Miracle Happened There."

On Hanukkah, it is traditional to give all the children Hanukkah gelt (money). However, today, we have added to the "kitty" and give an additional gift for each night.

This guide to celebrating Hanukkah would be amiss if it did not emphasize the one thing Hanukkah has that is all its own—the *latke*. Prepared in any number of ways, it is the *latke* that makes Hanukkah an especially "delicious" holiday.

Fried in deep oil, the traditional latkes come out light and crisp.

Traditional Potato Latkes

- 4 large potatoes
- 1 teaspoon salt
- 1 small onion
- 1/8 teaspoon pepper
- 2 eggs
- 1/4 teaspoon baking powder
- 1/2 cup all-purpose flour
- oil for frying

Grate the potatoes and onion into a mixing bowl. Drain off excess liquid. Add eggs and beat until well-blended. Mix and sift together the flour, salt, pepper and baking powder. Stir into potatoes, mixing well.

Heat at least 1-inch of oil in a heavy skillet. When oil is hot, drop potato batter by tablespoonfuls into oil. Fry on both sides over medium heat until golden, crisp and puffy. Drain on absorbent paper. Makes about 1-1/2 dozen latkes.

Matzo Meal Latkes

One of the more popular variations of making latkes is the use of matzo meal.

- 3 medium potatoes
- 1/4 cup finely chopped onion
- 3 beaten eggs
- salt and pepper to taste
- 1/4 cup matzo meal
- 1/4 cup vegetable oil

Peel and coarsely shred potatoes (should have 3 cups). Put shredded potatoes in a bowl of cold water to prevent darkening. Drain. Rinse and drain again. In a mixing bowl stir together eggs,

Continued on next page

A 3-century ambition

By YAACOV LURIA

(Part 2 of Two Parts)

R: Have you any health problems?

L: Yes, amnesia.

R: How long have you



had this condition?

L: What condition?

R: Has religion been a factor in your life style?

L: Oh yes. I go to synagogue religiously twice a year. I have faith that my Maker keeps an account. Confidence that you're doing the right thing adds years to your life, and life to your years. You betcha.

R: How long do you ex-

Aboard the Columbia

His second flight into space found astronaut Jeffrey A. Hoffman, 46, one of the seven crew aboard the space shuttle Columbia now encircling the globe. He joined NASA in 1978 after earning a doctorate in astro-physics from Harvard in 1971, and then two years ago he won a master's degree in materials science from Rice University. In 1985 he made the first unplanned shuttle spacewalk in an effort to repair a satellite.

A disputation on the Talmud in 1240 in Paris between Nicholas Donin, an apostate, and four rabbis led to the burning of 24 cartloads of Hebrew manuscripts.

pect to live?

L: At least five years more. I must make 1995.

R: Why?

L: At age 96 I will be legally dead. The insurance company will have to pay up to me. Then I'm going to try to make it to the year 2000.

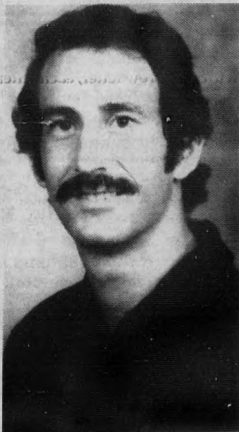
R: Why 2000?

L: I was born in 1899. If I live to the year 2000, I will straddle three centuries. I'll make the McGuiness Book of Records.

R: I've heard you out, Mr. Liveright. But I've known dozens of people who have done what you do and they died young. How come?

L: Well, they did the right thing. They just didn't do it long enough. Want to have lunch with me?

R: No, thank you. After I have a drink and a cigarette, I'm going to the races.



Jeffrey Hoffman

Iraqi attack not expected

TEL AVIV — Israelis do not expect Iraq to attack Israel with chemical weapons and also oppose an Israel attack on Iraq, a poll published in the weekly, *Mabat*, reveals. Conducted by the Mod'in Ezrahi research institute, the poll found that 55 percent of Israelis do not believe that Saddam Hussein will follow through on his threats, while 20 percent thought that he will.

A total of 70 percent oppose an Israeli attack on Iraq if the U.S. does not act accordingly.

On another issue — settling of Soviet immigrants in the West Bank and the Gaza Strip — 55 percent oppose the commitment made to the U.S. not to do so.

Weitzman

Continued from page 10 publish a series on modern Jewish thought and history.

Our hats are off to Muriel and Philip Berman for expressing their philanthropy in such a way that they have motivated the academic community in their "backyard" to take a major role in studying and understanding our faith. They have aided in the understanding of Israel and its contribution to the world.

Peck

Continued from prev. page ties was there. So Elvira and I ended up taking pictures together. I felt like bookends called Before and After. My only hope for the lady is that one day the law of gravity is going to take over and everything is going to come sagging down.

Which reminds me. Standing nearby was a gorgeous Beverly Hills cosmetic surgeon named Daniel Stein who heads the Beverly Hills Women's Medical Center and specializes in breast enhancement ...Hmmm... I wonder.

Silver

continued from page 10

There are other yeshivot (day schools) where Zionism and Hatikvah are tabu.

Tracing the history of Jewish Flatbush, Shurin says that the brave Jew, Asser Levy, one of the famous 23 who came to New Amsterdam in 1637, was a resident of that section. Levy, a butcher, is the one who insisted on standing guard on the wall (later Wall Street) even though Peter Stuyvesant didn't want to trust a Jew with

such an assignment.

The Va-ad, which is currently headed by Rabbi Nachum Strickman, has an exec, a kashrut committee, a PAC, mashgichim for butcher stores and hospitals, a chevra kadisha, a bureau of conciliation for domestic disputes, a bet din, etc. Its authority is recognized in Flatbush, Bensonhurst, Bedford Bay, Midwood, Flatland, Flatbush Park, Metropolitan Park, Brighton Beach and Canarsie.

Krupnick

Continued from page 11

tional special feature was a brilliant analysis of the current situation in the Middle East by Reuven Merhav, director general of the Ministry of Foreign Affairs. His conclusions included a very important role for Israel as deterrent against the regional and world threat in the person of Saddam Hussein. He predicted a radical change in political alignments in this area in the coming years. For Palestinians he saw no other solution than a program of comprehensive autonomy.

Between sessions there were guided tours of the museum and a very delightful

interlude of musical selections during an impressive Israel Museum Awards Ceremony. A special publication listed in detail with full biographies the various honorary fellows, awardees and donors to the Nathan Cummings 20th Century Art Building. Included in the members' kits were the magnificent Israel Museum Journal and a beautiful "family album of the 25 years — 1965-1990," a nostalgic review of a quarter of a century of continuous progress to the attainment of the coveted goal.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel

Social calendar

Continued from page 12

Polin and husband of Betsy, father of their two youngsters. He leaves also a brother and sister. Burial was in Maryland with a special memorial service in the Harmonie Club, New York City. Bobbie Abrams has held top board position with ben Gurion U., in the Negev's American Associates, Beth Israel Medical Center, HIAS and New York Services for New Americans.

Warren Abrams has headed the Maccabiah Games for Israel top voluntary post. Condolences to both families.

Gerson and Covert

Continued from prev. page

potatoes, matzo meal, onion, salt and pepper to taste. In a large skillet, heat 2 tablespoons oil over medium-high heat. Drop potato mixture by tablespoon into hot oil. Press to flatten slightly. Fry 2 to 3 minutes or until edges are crisp; turn. Fry 2 to 3 minutes more. Drain on paper towels. Repeat with remaining mixture, adding oil to skillet as needed. Makes about 2 dozen small latkes.

Festival Fruited Latkes

From the *Kosher Cajun Cookbook*, we are partial to these fruited latkes.

- 1 cup flour
- 2 tablespoons margarine, melted
- 1 tablespoon sugar
- 1 cup shredded, peeled apple
- 1 tablespoon baking powder
- 18-ounce package Philadelphia cream cheese, softened
- 1/2 teaspoon salt
- 1/2 cup sour cream
- 1 egg beaten
- 1 tablespoon sugar

Combine dry ingredients. Add milk, egg, and margarine, mixing until moist. Fold in apple. For each latke, pour 2 tablespoons batter onto hot, lightly greased griddle. Cook until surface is bubbly; turn. Continue cooking until golden brown.

Combine cream cheese, sour cream, and sugar, mixing until well blended. Serve with latkes. Makes about 18 latkes.

Kosher Klues: To keep potatoes white, add a pinch of baking soda to the potato and onion mixture.

When frying latkes in deep oil, turn only once, as frequent turning makes them soggy and heavy.

MYSTERY PERSON

Do you know who's who?

The Mystery Person is active in the Jewish National Fund, the National Jewish Community Relations Advisory Council and AIPAC.

The Mystery Person is an officer of the World Jewish Congress.

The Mystery person is a past president of the World Zionist Congress.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses received prior to publication of the solution will win.

LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

'Election' of Jews gets a defense

Dear editor,

There is an old English saying about the Jews: "How odd/ Of God/ To Choose/ The Jews."

Gentiles often consider the election of Israel an oddity, and there are quite a few Jews who find it unacceptable. The Jewish Post and Opinion published a letter by Rabbi Jacob Chinitz, Shaar Shalom Congregation, Halifax, Nova Scotia, in which he stated that the belief in the "chosen people" is harmful for Israel.

The writer of the article seems to be convinced that anti-Semitism will decrease if faith in "election" would be discarded. That is very doubtful. Hitler, Goebbels, Himmler and their successors called us "parasites, vermin and nutzlose Esser (useless eaters) and followed their principle: "What the Jew thinks, — that does not matter. The filthiness is in the race."

I also do not agree with rabbi's theology rejecting a "perverse sense of chosenness" and the message of the Prophets in this respect.

The "election" of Israel is not a status, but a task; as it is written in the Torah; "If you will truly obey My voice and keep My covenant, then you will be a peculiar treasure to Me of all the peoples, for all the earth is Mine." The striving for the fulfillment of God's moral Law is an essential element in Judaism. A Jewish state must not be just a small entity in the Middle Eastern chaos like the emirates of Kuwait, Qatar or Bahrain without a higher goal. A Jewish community in the diaspora may not be superfluous and without purpose. Judaism must not be an anachronism and it must have a raison d'être, a reason for existence in our time. Listening to God's voice, that is Jewish history. We have to strive for fulfillment or we sink into the nothingness of corruption.

The "election" at Mount Sinai did not mean exclusiveness.

The learned rabbi quotes the legendary Reb Levi Yichok of Berdichev who asked God to choose the English, the French etc. Actually, God is accessible to all the children of men. The

other people of the world can also choose God and His moral law. If they strive for its fulfillment, they are also chosen. When that time comes, the words of the Holy Scriptures will come true: "Many peoples shall go and say: Come let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths." May it happen in our days.

H.H. Bremler
8659 Brookshire L.
St. Louis MO 63132

Colts owner's apology inadequate

Dear editor,

The Jewish Post and Opinion carried a short article on the last page of the Nov. 21 issue concerning the recent and elsewhere widely-reported anti-Semitic statement of Robert Irsay, owner of the Indianapolis Colts. Why was this local public figure's anti-Semitism given such little press coverage by The Post & Opinion?

Did anyone notice that

Irsay's so-called apology was for having made his remark. I read that to mean he is sorry that he was heard, but that he does in fact harbor anti-Semitic attitudes and he expressed no denial of that.

Where is the outrage from the leadership of Indianapolis' Jewish community about Irsay's remark? How would the Black leadership have responded if Irsay had let slip a racist remark toward Blacks? The local news should have been filled with protest from Jews and non-Jews alike. Has our silence indicated that we accept defamation if it is followed by weak apology?

Our city does not need professional sports sponsorship from an anti-Semite any more than from racists of any other stripe. I urge the leadership of our city to publicly call for Robert Irsay to divest himself of all financial interest in the Colts at the earliest possible time.

Stephen H. Lipson
1827 Cornerbrook Court
Indianapolis, IN 46240

1990 'Midstream' issues sought

Dear editor,

I am looking for back issues of Midstream Maga-

zine from Jan. 90 to Nov. 90. I am willing to pay postage.
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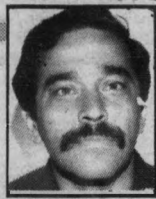
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College basketball preview — II

By SHEL WALLMAN

It's not a question of ability. These kids can handle the ball, bury the jumper, run the court and play some defense. It's more a question of physical



gifts. On the College Division level (Divisions II & III), what's most often missing is an inch or two or a step or two. Let's preview some players with ability and then some.

The Frontcourt

(Jr) Dave Brooks — Brandeis U — 6:7 from Brookline, MA. Based on his dynamite sophomore season, one wonders if there is much room for improvement. Larry was the #11 rebounder in the NCAA's Div. III and led the Judges in five categories with 16.0 points per game on 56% shooting while collecting 11.4 caroms, committing 35 thefts and extending for 58 blocks. He was named All-University Athletic Assn., 1st-team.

(Sr) Jon Rosner — Yeshiva U — 6:5 from Brooklyn, N.Y. Jon was the Macs man in the middle, and he played strong for 38 minutes per game. He was the #13 boardman in Div. III with 11.1 caroms per game and #6 in field goal percentage making 65.5% of his shots resulting in 14.7 ppg (#2).

(Sr) Dave Silverberg — U of Bridgeport — 6:6 from Bellmore, L.I. Dave moved into the starting line-up after recovering from an early season injury and helped lead the Knights into the NCAA Div. II Championships. His 8.6 ppg with 3.9 bounds and 1.4 assists will increase as he starts from game one.

(Sr) Mike Hess — Ithaca — 6:4 from N. Miami Beach, FL. The Bombers co-captain led Ithaca with 17.2 ppg, 37 steals, 966 minutes played and 79% from the free throw stripe. He also shot 51% from the floor, collected 5.9 rebounds (#3) and fed for 2.5 assists (#2). The All-League performer is now the 10th ranked scorer in Bomber hoop history.

(Jr) Larry Norman — Tufts U — 6:5 from Belmont, MA. Larry was off to a rousing start in his first seven games last season with 19.1 ppg (#2) on 58

FG% (#1) with 7.4 rebounds (#2) when he was suspended from school for an off-court breach of conduct. It's a new year and, hopefully, a big season for the Jumbos' power forward.

(Jr) Shawn Robbins — Hunter (CUNY) — 6:9 from Yonkers, N.Y. In his first season with the Hawks, Shawn rejected 56 shots for a new school single-season record and was named to the League All-Tournament team. Starting every game, Shawn tallied 7.6 ppg (#3) on 45% shooting with 6.2 (#2) boards.

Other frontcourt players vying for playing time include: (Sr) Todd Steiman — Bridgewater State — 6:3 from Sharon, MA.; (Soph) Shanan Rosenberg — Cal State at Northridge — 6:8 from La-Honda, CA.; (Fr) Avi Brooks — Frostburg State — 6:4 from Potomac, MD.; (Jr) Dave Chassanoff — Wheaton — 6:3 from Norwich, CT.; (Sr) Mike Greenstone — Swarthmore — 6:3 from Chicago, IL.; (Fr) Yariv Gold — Champlain C.C. — 6:10 from Israel.; (Soph) Ben Rein — Amherst — 6:4 1/2 from Chevy Chase, MD.; and (Fr) Josh Hammermesh — Amherst — 6:7 from Newton, MA.

The Backcourt

(Jr) Travis Aronson — New England — 6:0 from Needham, MA. The Pilgrims' Mad Bomber hoisted up 193 three-point attempts and buried 80 for 47%, setting a school single-season record (old record 64), while blistering the cords for 20.4 ppg (#1) overall, and 530 points for the season breaking the old mark of 526 points.

(Sr) Eric Davis — Yeshiva U — 6:0 from New York, N.Y. Eric is a pre-season All-America candidate coming off his 22.5 ppg last year, 19th best in Div. III and 6.1 assists, 20th best. "He's Michelangelo with a basketball... and faster too," said his coach, Dr. Jonathan Halpert. "He'll be remembered as the most exciting player in the history of Yeshiva."

(Soph) Michael Grove — U of New Haven — 6:2 from Hamden, CT. Starting as a soph, Michael missed 12 games due to injury but still scored 11.2 ppg (#4) on 40.5% shooting with 2.2 assists (#2), helping to lead the 21-10 Chargers to the NCAA Div. II play-offs.

(Jr) Michael Arnold — UC

at Davis — 6:1 from Santa Monica, CA. Moving into a starter's role in mid-season, Michael led the Aggies with 3.5 assists, scored 4.1 ppg (#7) and executed a fine 96:60 turnover to assist ratio.

(Soph) Adam Sedlik — Amherst — 5:10 from Seattle, WA. Starting as a frosh, Adam accounted for 12.5 ppg with 35 of 100 three-pointers and 81% from the foul line.

(Sr) Scott Fiedler — Washington (S.L.) — 6:0 from Oceanside, L.I. From the point-guard slot, Scott netted 6.8 ppg (#5) on 43% shooting, led with 4.0 assists, took down 2.0 boards, started all 26 games and best exhibited his effectiveness with a crisp 105-53 assist to turnover ratio.

(Fr) Miko Danan — Yeshiva U — 6:3 from Ramle, Israel. A 3-year veteran of the IDF who played on the Elitzur Ramle club in the Israeli Major League and on the Israel National Youth team. Mike is expected to be an impact player on the Div. III level. He can play any position on the floor, is not afraid to give the ball up and with Rosner and Davis could provide the Macs with their best club ever.

Other backcourt players vying for playing time include: (Jr) Jeff Bronner — UC at Riverside — 6:3 from Pacific Palisades CA.; (Fr) Keith Weinstein — Santa Barbara C.C. — 6:0 from Van Nuys, CA.; (Fr) Kevin Brown — UC at Santa Cruz — 6:1 from Culver City, CA.; (Soph) Craig Handschu — Mesa J.C. — 6:2 from Van Nuys, CA.; (Fr) Matt Hoffman — Lake Superior State — 5:10 from N. Farmington, MI.; (Soph) Kevin Felner — Emory U — 6:0 from Atlanta, GA.; (Fr) Dave Katz — Emory U — 6:0 from Pikesville, MD.; (Sr) Russ Levine — SUNY at Oneonta — 6:1 from Thiells, N.Y.; (Jr) Michael Victor — Tufts U — 6:1 from Somerset, NJ.; (Soph) Teddy Frischling — Connecticut — 6:2 from New York, NY.; (Fr) Joey Brauer — Clarion U — 6:0 from Brooklyn, NY.; (Jr) Bill Slackman — Tufts U — 6:2 from Somerset, NJ.; (Jr) Dave Cingiser — Bryant U — 5:11 from N. Kingston, RI.; (Fr) Erik Leibowitz — Brandeis U — 5:9 from Salem, MA.; (Fr) Jeremy Greenberg — SUNY at Binghamton — 5:11 from Vestal, N.Y.; and (Fr) Ken Clyman — Adelphi U — 6:2 from Huntingdon Valley, PA.

Pro-Arab protestors force Israeli team to walk off

DETROIT — A group of 50 pro-Arab protesters, whose epithets against an Israel team which was competing its sixth game against U.S. university teams, caused cancellation of the contest with the University of Michigan-Dearborn five.

Carrying picket signs and waving Palestinian flags, the pro-Arab group, mostly from U.M.-Dearborn, seated themselves behind the Israeli bench, and then when the Israeli team was moved to the opposite of the court, followed them. They called out, "Israelis go home, Victory, Victory Palestine, Freedom for one, Freedom for all and Victory, Victory, long live the Palestinians," according to Richard Pearl in the Detroit Jewish News. During the warm-up period, the protesters sat in the middle of the court until they were moved by campus security.

The weak-kneed staff of the university sought to defend those who disrupted the game. Steve Wasko, the school's community relations director, "strongly defended the students' right to do what they did. It's their right to protest, to dissent, to have free speech, to carry banners and signs," he said, "as long as they don't interfere with the progress of the game."

U.M.-Dearborn coach Joe Zabrzenski was not as indifferent to the courtesy that a visiting team could expect. "Maybe there's (no violence) now, but as the game is going on, who can say what could happen." He added that "I believe in my heart there was no danger to them but he (Israeli team manager Amit Gal) was worried about the safety of his team, and who could blame him?" The situation, he concluded "was intimidating."

Wasko couldn't see the Israeli side. He said the protesters "could not have been moved without infringing on their rights. We do not tell people where to sit at games. They were not on the court. They were not interfering with the game."

To which Moshe Fox, press consul for the Israeli Consulate at Chicago responded, "It's a joke. What does that (disrupting the game) have to do with freedom of speech?"

Dr. Peggy Foss, U.M.-Dearborn athletic director, tried to persuade the Arab students to recognize that the Israeli team wasn't the Israeli government and that there were some Americans on the team, but to no avail. "They were determined to make their point," she said.

The Jewish News did not report what success the Israeli team had had with its previous five games or the JTA, which distributed the Jewish News report, failed to include that.

The Israeli team was the Hapoel Hagalil Elyon.

The Jerusalem Post provided the statistics on the six games the Israelis played on their American trip. Before the expected game with U.M.-Dearborn, the Galil Elyon five had a record of two wins and three losses. One of the wins was over the University of Detroit by the score of 63-57.

Olympic dream is just that

TEL AVIV — Israel was told not to raise its expectations too high over the Russian newcomer athletes when it comes to the Barcelona Olympics. Israel Olympic Committee chairman Yitzhak Ofek told a press conference that the public should not be deceived into thinking that Israeli athletes have a chance of bringing home medals in 1992. "The hopes of local sports fans have been falsely lifted by reports that among the recent Soviet immigrants were a

plethora of potential Olympic medalists," he said.

He added that it was important for Israel to send a team to show the flag, but only 12 Israelis are now receiving training in track and field at the Wingate Institute for their possible entry into the Olympics, two of whom have already established that they will compete for Israel. They are Rogel Nahum, the jumper, and Vladimir Ostrowsky, the walker.

7 athletes join Hall of Fame

TEL AVIV — Names that American Jewish sports fans will hardly recall were added to the International Jewish Sports Hall of Fame. Seven outstanding Jewish athletes were chosen, four of them Americans. They are Walter Blum, the jockey; Joe Choynski, the boxer; Victor

Hershkovitz, the handball player, and Sid Gillman, the football player.

The other three were Ali Bacher, of South Africa, the cricketer, and two Soviet Olympic gymnasts, Maria Goroschovkia and Maria Itkina.